

The Outlook of Missions

Volume XIII

Number 11

November, 1921



"For the darkness shall turn to dawning,
And the dawning to noonday bright.
And Christ's great kingdom shall come on earth,
The kingdom of love and light."



ZIEMER MEMORIAL GIRLS' SCHOOL, YOCHOW CITY, CHINA
Misses Gertrude B. Hoy and Marion P. Firor, Teachers
Miss Ruth P. Snyder, New Teacher



MISSION STUDY CLASS—KISKIMINETAS MISSIONARY CONFERENCE, 1921

“PLAYING SQUARE WITH TOMORROW”

was the favorite book among the young people at the Summer Missionary Conferences this summer. There's a reason. It has a vital interest and a congenial appeal to young American Christians today.

Every congregation should have a class of young people studying this book this fall.

FOR INFORMATION ADDRESS

Department of Missionary Education

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The Outlook of Missions

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The Quiet Hour



Acquaint now thyself with Him, and be at peace: thereby good shall come unto thee
—Job 22:21

“Truth is the Christian objective. We are to know in order that we may be. To know the life that is in Christ is to know ourselves as eternal.”

Grant us the knowledge that we need
To solve the questions of the mind;
Light Thou our candle while we read,
And keep our hearts from going blind;
Enlarge our vision to behold
The wonders Thou hast wrought of old;
Reveal Thyself in every law,
And gild the towers of truth with awe!

—HENRY VAN DYKE.

More dear in the sight of God and His angels than any other conquest is the conquest of self, which each man, with the help of heaven, can secure for himself.

—A. P. STANLEY.

To go on cheerfully with a petty round of little duties, little avocations, to smile for the joy of others when the heart is aching—who does this, his works will follow him. He may not be a hero to the world, but he is one of God's heroes.

—CANON FARRAR.

So long as a man looks at life from the angle of self-interest you see at once how impossible it is to interest him in something that has to do with the unseen side of life.

—HARRIS E. KIRK.

Knowledge is not going to save us. Apparatus will never save us. Good intentions and pious wishes will not save us. Nothing will save us but the Spirit of the eternal God. Unless God gives us a fresh baptism of His Spirit we are lost!

—CHARLES E. JEFFERSON.

“Christianity is the only power on earth that can be relied on, year in and year out, to correct abuses in social conditions, to institute reforms, and to extend a helping hand to the needy, regardless of restrictions. God help each one to do his part!”

What Christ offers to us is to break right through all the petty, naturalistic walls that surround us and to set us free to live His own high and delivered and empowered life.

—ROBERT E. SPEER.

Would we but yield our lives to Thee we'd cease
From thinking we know best; and then we'd take
The disappointments—even the mistakes—
As all o'erruled by Thee. The “ifs” would go,
And we should mount on eagles' wings, and know
That Thou hast kept Thy best in store.

—L. M. WARNER.

Whoever has a pure heart is likely to have a clear head. Sin in the heart is the chief source of error in the mind. When the affections are corrupted no one can think straight.

He came not to destroy men's lives, but to save them. It was more important that He interpret brotherhood in terms of all the nations of the world than that He should be the Jewish Messiah.

—PETER AINSLIE.

The heart of God is always open. Believe that, and then go to face all the shadows of life. Build on that, then go out to make the contribution which your life has to give. Nothing can defeat you.

—SIDNEY M. BERRY.

THE PRAYER

OH GOD, we would learn to worship Thee more truly, with knowledge and sincerity. Help us to acquaint ourselves with Thy goodness and Thy heart of love, so that we shall be more and more at peace, and good shall come unto us. Amen.

THE OUTLOOK OF MISSIONS

VOLUME XIII

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Conserving the Conferences

THE Summer Missionary Conferences are not a complete success unless they go down into the life of the congregation. It is only a portion of the work of the conference to be of service to the people who are delegates to the conference. Perhaps the greater work of the conference is the work which the conference does through the delegates after they go back to their home churches. Indeed, it may almost be said that a conference which ends with the closing session is a failure.

There have come to the office of the De-

partment of Missionary Education in the last two weeks several very splendid reports of work that is being done in congregations by the delegates who were at the conferences. Some of these are so splendid that we want to pass them on to other congregations.

Here, for instance, is a letter we received from Rev. David Dunn, pastor of Calvary Church at Turtle Creek, Pa. Calvary Church had one of the finest delegations at the Kiskiminetas Conference. Here is what he says:

“We are planning for a ‘Kiski at Cal-



A NOTABLE GROUP AT THE MISSION HOUSE CONFERENCE, 1921
All in the Picture Are Ministers' Sons and Daughters

vary' program, a school for mission study, beginning October 19th and continuing for seven weeks on Wednesday evenings and I want to submit several of the main features of the plan that you may strengthen it through such suggestions as you see fit to make.

"The first night will be given to social fellowship, announcements of classes and inspirational means—something after the fashion of the opening night of the summer conferences. Then on the six succeeding Wednesday evenings we propose to have classes on the following books:

"The Kingdom and the Nations." Woman's Missionary Society Class.

"From Survey to Service." Men's Class.

"World Friendship, Inc." Young People's Class.

"Making Life Count." Intermediate Boys' and Girls' Class.

"Stay-at-Home Journeys." The Mission Band Class will be held on Saturday afternoons through a longer period of time.

"Each evening will be opened with ten to fifteen minutes' devotions and closed with several rousing songs, at which times all will be together.

"Last Sunday evening we devoted the entire service as 'Kiski Echo Service', endeavoring to give our people a bird's-eye view of the conference. The younger delegates reported and we showed reflectoscope pictures and sang the favorite songs of the conference."

Here is another interesting quotation from one of the delegates at Collegeville. St. Thomas Church, Reading, has had a Conference Club for many years; in fact,



"MT. GREYNA CLUB," ST. THOMAS CHURCH, READING, PA.

it dates back so long that they call it "The Mount Gretna Club."

This Club always has a splendid delegation at the conferences and does not forget the conferences during the year. One of the members of this Club says:

"You may be interested to know that our Club has been trying out some of the suggestions given at the Conference with good results. This week we are giving the Pageant, 'In Search of Light,' in our Missionary Society, and in about a month we intend to give the operetta, 'The Feast of the Red Corn,' both given at Collegeville."

This is the sort of after conference activity which we would like to see cultivated in every congregation in the Church. This makes the conference a real fruit-bearing affair. Let us have more of it.

Arthur V. Casselman.

How Little Joe Won His Health

(A true story of one youngster whose mother died of tuberculosis at his birth.)

JOE was the pet of the ward.

For a newcomer he made himself heard in the world. But smiles sometimes followed the tears, and occasionally Joe was known to accomplish both at the same time.

Joe's mother had been a charity patient. She had fallen under the shadow of the White Plague, and Joe's coming into the world had meant the giving of her life for the new one.

Of course, no one can ever quite make up for the loss of a real mother, but Joe had no lack of foster mothers in the nurses. They gave him the best of care, alternated with petting in the odd moments of their busy days.

Whoever Joe had in the way of relatives didn't seem to be interested in him, until one day a thin-lipped, sharp-nosed woman who said she was "Mollie's aunt"—Mollie being Joe's mother—came to see him. No, she couldn't adopt him. Didn't Mollie have tuberculosis and wasn't the baby sure to have it, too?

The doctors tried to convince her that consumption is not hereditary. It was to no purpose. "Mollie's aunt" wasn't going to assume any such responsibility as a

"peak-ed-looking baby" in her spinster household.

She said so emphatically and stalked out of the institution.

Secretly glad, the nurses took little Joe back to the orphanage wing of the big hospital, more determined than ever to disprove the unwarranted prediction of "Mollie's aunt."

And they did. Today little Joe has found a real home. That he is the sturdiest youngster on the block is attested by several high percentage score cards and blue ribbons won in baby contests where health was made the basis of competition.

Now Mollie's aunt wants him, but the little fellow is assured of intelligent and loving care by devoted foster-parents, and the courts have sanctioned their adoption of him.

Unfortunately, all the little Joes in the world have not been given equally good chances.

No child is ever born with tuberculosis, so the medical experts tell us. The danger comes from infection by contact with older members of the household who have the disease. Evidence of tuberculosis begins to show itself in a baby about the time the child is first allowed to play on the floor. If bodily resistance is great the disease may never develop, even though there may be an infection. Figures of the National Tuberculosis Association show that from 75 to 90% of the population in civilized communities is infected with the White Plague germs before the age of sixteen.

But right living, such as was little Joe's good fortune to have, will keep this menace away.

Tuberculosis is a disease that thrives amid ignorance and neglect. Sunlight, fresh air, cleanliness, plenty of nourishing food and rest under the proper medical supervision, will conquer the White Plague. More than 1,000,000 persons in this country are afflicted with tuberculosis in an active form and at least 1,000,000 others have the disease in a latent or quiescent form. During the past year there were 132,000 deaths in the United States from tuberculosis, which means that one person died every four minutes of this preventable, curable disease.

Yet a winning fight is being made against this menace by the National Tuberculosis Association and its 1200 affiliated organizations throughout the country. In the fifteen years since the Association began its work the death rate from tuberculosis in the United States has decreased from 200 per 100,000 to 120 per 100,000 of population. Funds to carry on this effort are secured from the sale of Tuberculosis Christmas Seals, and the Fourteenth Annual Christmas Seal Sale will be held in December.

Buy and use Tuberculosis Christmas Seals. They will change the tears of the little Joes of the world into smiles!

Outstanding Facts Regarding Tuberculosis in the United States

One death in every 10 is due to tuberculosis.

One death in every 6 of insured wage-earners is due to tuberculosis.

132,000 persons of all ages died in the United States of tuberculosis last year. This number is approximately equal to the population of Youngstown, Ohio, or Springfield, Massachusetts; it is the equivalent of three United States Army divisions at war strength.

12,000 of these victims of tuberculosis were children under 15 years of age. This number is approximately six times the normal passenger list of a huge ocean liner, such as the Berengaria.

1,000,000 persons have tuberculosis in active form, out of a total population of 105,000,000.

MEASURED BY THE CLOCK

One person dies of tuberculosis every 4 minutes, 15 every hour, 360 every day. It should be borne in mind that all the figures on this sheet apply only to the United States.

IT KILLS PRODUCERS

Most of the victims of tuberculosis are stricken in the prime of life. More than one-quarter of all who die between the ages of 15 and 45 years are killed by tuberculosis. This may be truly called a needless sacrifice, since tuberculosis is preventable and curable.

TWICE AS DEADLY AS WAR

Approximately 70,000 American soldiers died of all causes in the World War. Tuberculosis killed 150,000 men, women and children in the same period.

THE HIDDEN ENEMY

Tuberculosis always fights from ambush. It is not a spectacular warrior like yellow fever. History is full of allusions to the dread of "yellow jack" when that disease appeared in a city. Yet yellow fever has killed in the United States fewer people in over 120 years than tuberculosis kills in a single year.

To beat such an enemy as tuberculosis one must know something of his lurking places and how he makes his approach. Tuberculosis lurks in environments of bad living and working conditions.

HOW TO PREVENT AND CURE TUBERCULOSIS

Fresh air and sunlight, clean, nourishing food and sufficient rest are the great preventives and remedies. "Out of darkness into light" pictures strikingly the dominating feature of the movement to eradicate tuberculosis. The first step is to bring people—children, workers, everybody—out of dark, damp, poorly ventilated places into homes, schools, workshops where sunshine and fresh air are plentiful.

WINNING THE FIGHT

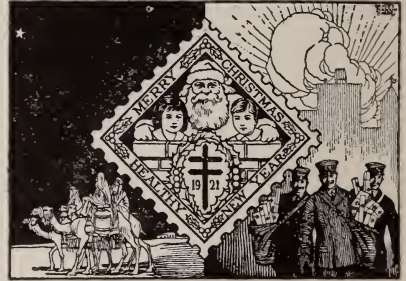
Fifteen years ago, when the National Tuberculosis Association began its work, the death rate from tuberculosis was 200 in each 100,000 population of the United States. The limited funds for the fight against tuberculosis came from a few contributors.

Today the death rate from tuberculosis has fallen to approximately 120 per 100,000.

THE CHRISTMAS SEAL IS A SHIELD

The saving of over 75,000 lives per year is due to work made possible by the little Christmas Seal. The purchase of these seals at one cent each by millions of persons provides funds for anti-tuberculosis work. Herewith is reproduced the 1921 Christmas Seal, the fourteenth to be offered to the American public. Small as

it is, the seal has been aptly pictured by artists as a shield between the people and their deadly enemy.



Bearer of Gifts and Bearer of Health

As the wise men of old went forth with their gifts, just so is the spirit of human helpfulness conveyed by the carriers of Christmas Sealed Christmas mail.

Each Christmas Seal on your letters and packages is a symbol of blessing to the victims of tuberculosis, heralding a winning fight for the thousands who, without the scientific aid made possible through your kindness, might perish.

Christmas Seal  Christmas Mail

The National, State and Local Tuberculosis
Associations of the United States

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Conferences With Missionaries

In connection with the meetings of the District Synods, there has been a conference with the Missionaries of the Synod in each instance, which proved of great interest and importance. The District Superintendents of these respective Synods assembled the Missionaries and conferred on their vital subjects. It gave the Missionaries an opportunity to state their problems and difficulties, and freedom was given to make valuable suggestions by way of helping both the Missionary and the Superintendent. The matter of Evangelism, of pastoral visitation, of the full payment of the Apportionment and the Forward Movement were the principle subjects under consideration. These conferences revealed the variety of work which is being done by our Missionaries as well as the many-sided problems which confront them in this work.

To be a Home Missionary is not the easiest position to fill. Many duties are devolving upon the Home Missionary by reason of a lack of a large force of workers and untrained men and women than usually appears in a strong and self-supporting congregation. The Home Missionary has temptations which are peculiar to himself. He is in danger of doing all the work himself without parcelling out responsibility to others and training them for efficient service. Having small audiences to preach to he is tempted to make only meager preparations for his pulpit work. Constant attendance upon material things saps him of the spiritual vitality needed by a pastor to build up the life of his congregation. All these things were brought out and discussed at these conferences with Missionaries at the Synodical Meetings.

An Important Gathering

There gathered in the Fort Pitt Hotel, Pittsburgh, Pa., on the evening of September 21st, a very notable and distinguished group of men and women around the dinner table. In the group were the two representatives of the Conventus of the Reformed Church of Hungary, Professor Elec de Boer and Dr. Geza Takaro; also the President of the General Synod and President of the Theological Seminary at Lancaster, Dr. George W. Richards; two Professors of the Central Theological Seminary, Dr. Philip Vollmer and Dr. A. S. Zerbe; Mrs. B. B. Krammes, the President of the Woman's Missionary Society of General Synod; the General Secretary of the Board of Home Missions and the Departmental Superintendents, Dr. D. A. Souders and Rev. J. M. Mullan; also Rev. J. Harvey Mickley, D. D., Recording Secretary of the Board of Home Missions, Rev. David Dunn, of Turtle Creek, Pa., and the following Hungarian ministers:— Rev. Alex. Kallassy, the President of the Western Classis of the Hungarian Reformed Church in America; Rev. Alex. Harsanyi, D. D., Editor of the "Reformatus Lapja;" Rev. Sigismund Laky, of New Brunswick, N. J.; Rev. Alex. Kovacs, of Dayton, Ohio; and also a Professor from the Theological Seminary, at Bloomfield, N. J. General good feeling and fine fellowship prevailed. An opportunity was given for brief addresses in which the work among the Hungarians in Europe as well as in America was freely discussed. The visiting delegates expressed themselves as being greatly pleased with the reception which was thus accorded them.

Building Operations

The Board is at present engaged in fifteen building projects. The financing of all of these is dependent upon the receipts of the Forward Movement. Splendid progress is being made in the building

of the Tabor Church, Philadelphia. It is already under roof. The cornerstone was laid September 8th. The Hope Church, Philadelphia, will dedicate its new church on November 6th, and St. Andrew's, Philadelphia, on the same day. The basement of the Emanuel Church, Allentown, is ready to be occupied and will be formally opened on November 13th. The Grafton Avenue Church, Dayton, O., will be completed by the end of the year and Missionary Hale is looking forward to a great dedication service the beginning of February. The St. Luke's Church, Baltimore, will dedicate on October 16th. The Church at Kannapolis, N. C., is just about completed. Plans have been adopted by the Lowell and the Grace Missions in Canton, Ohio. Trinity, Buffalo, is making rapid progress in its new building. Ridge-wood, Brooklyn, N. Y., has just completed its fine Sunday School building. The new church at Duquesne is about ready to be occupied and presents a fine appearance. Plans have been perfected and the contract has been awarded for a handsome new church for Olivet, Philadelphia.

An Evangelistic Tour

The General Secretary of the Board of Home Missions accompanied a team of representatives of the Commissions on Evangelism from the different denominations headed up in the Federal Council's Commission on Evangelism, and touching the following cities:—Cleveland, Detroit, Toledo, Milwaukee, St. Louis, Kansas City, Omaha and Chicago. In all of these places conferences were held with the ministers and a popular meeting was usually held in the evening. Opportunity was also afforded for denominational conferences when the representatives conferred with the ministers of their own denomination. Of the meeting in Chicago, the President of the Church Federation there says, "It was pronounced by those who have had long experience in Chicago as being the most remarkable gathering of ministers they have ever witnessed. The room was packed to the doors and dozens of men were standing * * * The whole spirit of the meeting was most satisfying. The men indicated that it had been inspir-

ing and helpful." The meeting was followed by a luncheon which was attended by nearly five hundred ministers and laymen. The President of the Chicago Federation also states, "The Committee approved the plan to devote about eight weeks, from the middle of October to the middle of December, to a program of preparation in the development of the atmosphere of the idea of becoming a soul-winning church in each local parish. Two features are to mark this period of special preparation. The first is a class for the training of all who are willing to study the subject of motives and methods in personal work in winning people to Christ. It is urged that a text book be used for this class, as nothing short of earnest preparation for a time will bring the desired results. The second feature of the plan for this period before the holidays is some method for securing lists of prospective members and attendants. Various suggestions were made as to possible methods, such as having members of the congregation sign blank forms furnished them with names and addresses of people not members or attendants, securing the names of parents of Sunday School children who are not members. Other means of securing names will occur to those interested in the purpose of this feature of preparation, and often particular plans will be specifically adapted to the local neighborhood."

The Rural Church

Many of our congregations in Virginia Classis are of the distinctly rural type. They naturally present problems difficult of solution. The plant of the average country church is small and the equipment meagre. In many cases services are held only once or twice a month. The people are slow to adopt new methods of operation. The movement toward the cities has made numerical growth extremely difficult.

In spite of discouraging features the rural churches constitute the back-bone of our religious work. Great leaders in all walks of life come from the farm. Twelve of the greatest preachers, eighty-six of the leading physicians, and eighty-

one of the foremost lawyers of the city of Chicago, according to Dr. Gunsaulus, were farmer boys. With a single exception, every member of President Wilson's Cabinet began life as a boy in some small country town. A writer in the *Methodist Recorder*, in a discussion of this subject says: "The country people have, and will continue to have, much to do with the moral standards of the centers of population, because of the number of families of high ideals who go into the cities every year. There is no doubt that the vitality of the large city is kept up by the inflow of new blood from the country. The work in the country may not appeal to some as being as heroic as the rescue work of city missions, but it is much more effective. It pays bigger dividends. The country church casts salt into the spring to sweeten the waters."

With all the difficulties surrounding the rural church, it has a great work to do and we must "carry on," sowing the seed of the Gospel of Christ. Somewhere the harvest will appear in the growing kingdom of our Lord.

—*The Reformed Church Advocate.*

Home Mission Churches Aided by the Forward Movement

The following Churches were aided in their Church-building projects by the Board of Home Missions during the months of July and August: Tabor, Philadelphia; St. John's Kannapolis, N. C.; St. Luke's, Baltimore, Md.; Grafton Avenue, Dayton, O.; Hope, Philadelphia; St. Mark's Brooklyn, N. Y.; Emmanuel, Allentown, Pa.; St. Peter's, Lancaster; Grace, Duquesne, Pa.; Japanese, Los Angeles, Cal.; Third Church, Greensburg, Pa.; Hungarian, Gary, Ind.; Trinity, Detroit, Mich.; Grace, Detroit, Mich.; First Church, St. Joseph, Mo.; Second Church, Scranton, Pa.; First Church, Omaha, Neb.; St. Luke's, Wilkes-Barre, Pa.; First Church, Salisbury, N. C. New lots were purchased in Indianapolis. This involved an expenditure of over \$100,000 in gifts and loans, all of which was made possible by the Forward Movement funds.

A Cup of Cold Water

THESE are the words that were printed on a large sign over one of the most unique stands ever seen at the Winchester, Virginia, Fair. And then there were these additional words:—"Given by the Men's Bible Class of Centenary Reformed Church, Winchester." This stand was erected and maintained by the Bible Class whose name is given, and from it in one day it is estimated that probably 12,000 drinks of ice water were given free. As we can see from the picture, large barrels, nicely covered with white, were provided with spigots, and drinking cups were given away. A number of the men of Centenary Church were continually at the stand and distributed a folder which invited the men of the community to attend the church and the sessions of the class. This splendid piece of community work received the unanimous applause of the Fair authorities and of the large crowds that attended the Fair.



NOTES

Dr. D. H. Fouse, pastor of the Seventeenth Avenue Community Church, Denver, Colorado, is conducting two classes on "The Spiritual Life," one on Wednesday mornings and the other on Thursday evenings. He expects to organize several more. This Mission is doing a great community work, and will be able to do even more efficient work when it gets its proper equipment.

* * *

The Ministerial Union of Harrisonburg, Virginia, has worked out a plan for holding simultaneous evangelistic services in the several Protestant Churches of the city. The services will extend over a period of two weeks. Each pastor is to do his own preaching, or he may secure the assistance of another pastor, but there must be no professional evangelists. Rev. J. Silor Garrison, the pastor of our Mission at Harrisonburg, expects to secure the assistance of some of his neighboring Reformed pastors, and he is looking forward to a pleasant and profitable season. This campaign will take place during November.

* * *

The Rev. Clarence Woods, pastor of the Mission at Winchester, Virginia, which has such a progressive Men's Bible Class, as you will see by reading "A Cup of Cold Water," which appears elsewhere in this issue, has been elected Superintendent of Sunday Schools and Young People's Societies of Virginia Classis. It is his plan to create a more lively interest in these two most important phases of church life, and to hold a number of divisional conferences or institutes which will, in the end embrace the entire Classis; and then, after each congregation and Sunday School in the Classis has been reached, to hold a large two-day conference or institute.

* * *

From November 27th to December 11th a "Gospel Campaign" will be held in St. Stephen's Reformed Church, Lebanon, Pa., of which Rev. E. F. Wiest, D. D., is the Missionary. The Rev. C. B. Alspach, D. D., pastor of Mt. Hermon Reformed Church, Philadelphia, which was at one time a Mission under the Board, has been

engaged to do the preaching. The pastor will have general charge and do follow-up work.

* * *

Deaconess Jessie H. Miller, who is doing a splendid work in Dewey Avenue Reformed Church, Rochester, N. Y., of which Rev. A. H. Groff is Missionary, reports as follows:—"We reorganized our Young People's Society and next Wednesday evening we expect to start a Teacher Training Class. In the afternoon of the same day we are going to open our Craft Club—The Head, Heart and Hand Club, a continuation of the Daily Vacation Bible School. We are going to try a Supper Table Conference following the Craft Club and break up into classes before the Prayer Service Hour, and hope in this way to get every one interested in the work. The church office has been fitted up quite comfortably and is proving to be a great asset to the work of the Church."

* * *

The General Secretary of the Board of Home Missions delivered an address on "The Church and the Immigrant" before the Alliance of Reformed Churches Holding the Presbyterian System, which was held in Pittsburgh, September 16-25. The substance of this address will be published in the proceedings of the Alliance and may also be put into pamphlet form for wider circulation. It contains the latest facts and figures regarding the problem of Immigration and offers a constructive program for a united work among foreign-speaking people in this country.

One Way for a Sunday School to Raise a Church-building Fund

Emanuel Reformed Sunday School, Hazleton, Pa., has a rather novel plan for raising a Church-building Fund of \$500. The entire offering on Missionary Sunday of each month is given for this purpose, and individual classes are making special contributions. A skeleton church of cards has been made and they are building the church as the Fund progresses, the first payment being the cornerstone and the rest will be put into bricks costing \$2.50 a piece. In this way the progress of the Fund is kept very clearly before the people and is most favorably received.

The Meeting of the Executive Committee

THE quarterly meeting of the Executive Committee of the Board of Home Missions was held in University Hall, Heidelberg University, Tiffin, Ohio, on October 7th, 1921. All the members, except Dr. I. Calvin Fisher, were present. Mrs. B. B. Krammes and Mrs. E. W. Lentz, representing the Woman's Missionary Society of General Synod, were also in attendance. Most of the business was of a routine character. One of the sessions was given to the reception of the official representatives from the Conventus of the Reformed Church of Hungary, and the consideration of the transfer of the Hungarian Churches in America under the jurisdiction of the Conventus, to the Reformed Church in the United States. The various propositions which had been submitted at different times by the Conventus on the one part and the Board of Home Missions and the Joint Committee of the Eastern and Pittsburgh Synods on the other hand, were duly considered and at last a definite agreement was reached which proved mutually satisfactory. These representatives from Hungary are now visiting the congregations in the Eastern and in the Western Classes and are conferring with them with a view of transferring these Classes to the Reformed Church in the United States. The two Synods involved, namely, the Pittsburgh and the Eastern, have already acted authorizing their proper officers to receive these Classes when the terms of the agreement have been complied with. The reception of these congregations will involve the Board of Home Missions to the amount of \$52,000, to pay for the back dues and salaries owing the Missions and Missionaries.

The following resignations were accepted:—Rev. Dallas R. Krebs, High Point, N. C.; Rev. F. L. Kerr, New Kensington, Pa.; Rev. J. S. Kosower, Jewish Mission, Brooklyn, N. Y.; Miss Hazel Duffy, Social worker, Grace, Detroit, Mich. The following were ordered to be commissioned:—Rev. Henry Miller, Terre Haute, Ind.; Rev. W. E. Troup, East Market St., Akron, O.; Rev. E. Bruce

Jacobs, Calvary, Lima, O.; Rev. W. D. Mehrling, Jenners-Boswell, Pa.; Rev. F. K. Stamm, State College, Pa.; Rev. Dallas R. Krebs, High Point, N. C.; Rev. T. S. Orr, Avon St., Akron, O.; Miss Marian Shaley, English Teacher, Japanese Mission, Los Angeles, Cal. The congregation at Austintown, Ohio, was enrolled as a Mission.

The Superintendents of the various Departments presented their reports. The Treasurer offered his report which showed net receipts during the quarter ending September 30th, in the General Fund of \$24,150, and in the Church-building Department \$32,608. Of this amount \$23,580 was Forward Movement money. The expenditures for the quarter in the General Fund were \$65,577. In the Church-building Department the total investments were \$137,027. The resources of the Board have almost reached the million dollar mark. The surplus of the Board is \$61,291. The total amount received from the Forward Movement to October 1, 1921, is \$192,403.

Much time and attention was given to the requests for loans and Forward Movement grants. Amounts totaling \$12,000 were granted either in the form of gifts or loans. Over \$100,000 was invested through the Church-building Fund Department in Mission properties during the previous quarter. The Board stands in great need of the full apportionment to advance its General Department, and of Church-building Funds and the Forward Movement in order to assist its Missions in the erection of necessary buildings.

Abstracts of the Reports of the Superintendents to the Executive Committee at Tiffin, Ohio

I did not find it convenient to take any vacation this Summer. I delivered 37 sermons and addresses, visited 11 Mission Charges and 9 other charges, spent four weeks in the work of the Summer Missionary Conferences. An analysis of the annual reports from the Missions shows the net gains for the past year in members to have been in Pittsburgh Synod, 280; Potomac Synod, 267; Eastern Synod, 448; total, 995; making an average net

gain per charge of 14.5%. All of the Missions in this Department except six paid their Apportionment in full. The total amount paid by the Missions for benevolence was \$66,782. Seven Missions in the Department are vacant. Six Missions conducted Daily Vacation Bible Schools this Summer.

JAMES M. MULLAN.

* * *

The depression of the industrial situation is necessarily felt in many of our Missions. Material improvements in church plants have been made or are in process in St. Joseph, Sioux City, Omaha and in Lincoln, in the Interior Synod; and in the Ohio Synod new church plants are needed or in process of erection in ten out of the twenty-two Missions.

Vacation Bible Schools were conducted in Detroit, Gary, Chicago, Cedar Rapids. The main emphasis by the Missions in their work is being placed on Evangelism, pastoral and personal. This should result in larger gatherings.

The report also speaks about the union of the Synods of the Southwest and the Interior, which is being consummated at Freeport, October 18th to 21st.

JOHN C. HORNING.

* * *

Several interesting conferences with Immigrant Mission workers were held. Very few Missions report an increase of membership and some of them report losses that seriously hinder the work and in several instances endanger their very existence. The reported gains were only eight members while the losses were over one hundred. These losses are due to unemployment and the removal of the people to other places. In some instances they are emigrating to the homeland.

Our Bohemian Missions are not suffering so much in this way because their members are more largely people who have lived in America for a longer time and have secured homes and are in business for themselves. The Bohemians are wonderfully wrought up by the mass movement which is going on in Czecho-Slovakia from Roman Catholicism to Protestantism. The Bohemians in America are frequently called upon to relieve the sufferings of

their brothers in Europe. It is reported that if proper help is given in this mass movement there will likely follow 500,000 conversions to Protestantism during the current year. The urgent call comes to America to send educated and consecrated young Bohemian men and women to assist in this work.

In the face of the present industrial depression some of the pastors in the Hungarian churches have accepted reduction in their salary and are earning the difference in other work. Daily Vacation Schools were conducted in practically all the Hungarian Missions. These schools show a total enrollment of 1,287 children, 604 male and 683 female. Of these, 746 were under ten years of age. The amount paid for tuition by the parents aggregated \$1482, and the entire cost of running these schools \$1800. The teachers employed numbered thirty. The instruction was partly in Hungarian and partly in the English language. There are at present four Deaconesses regularly employed in Hungarian work—one in Bridgeport, Conn; another at Homestead, Pa.; another at Toledo, Ohio; and another at East Chicago. Still another is on partial time in Dayton, O.

D. A. SOUDERS.

Dedication of Hungarian Cemetery

The Hungarian congregation of Homestead has had some trouble in getting satisfactory lots in the local cemeteries. They therefore concluded to buy land and establish a cemetery of their own. They were peculiarly fortunate in getting ground overlooking the city and the Monongahela valley beyond. The dedication took place on Sunday, September 18. A great crowd of Hungarian Reformed people from Homestead and neighboring towns paraded from the church to the new cemetery. The enclosure was opened in the name of the Hungarian Reformed Congregation of Homestead in connection with the Reformed Church in the United States by Supt. D. A. Souders, of the Board of Home Missions. Then followed singing by the large Benevolent Society of Hungarians in Homestead and the singing of a psalm by the assembled people. There

were present from Hungary three distinguished visitors who were attending the Alliance of Reformed Churches then being held in Pittsburgh, Bishop Elemer Balough, of Czecho-Slovakia; Dr. Elek deBoer, Chief Curator of the Magyar Reformed Church of Transylvania, and Dr. Geza Takaro, pastor of an influential congregation in Budapest.

Bishop Balough offered the consecratory prayer; Dr. Takaro preached the sermon and Dr. deBoer addressed the people in the name of the *Conventus* of the Reformed Church of Hungary. The music for the occasion was led by the precentor of the Homestead congregation and consisted of Psalms and several Anthems. Very appropriately, too, the assembly sang our National Hymn and "My Country, 'Tis of Thee," as well as also several of our Gospel Hymns translated into Hungarian.

Thirtieth Anniversary of the Hungarian Reformed Church in Pittsburgh

The happy event was celebrated on Sunday, September 25th. This congregation and the congregation in Cleveland are the two oldest Hungarian congregations in America. The one was organized a few months before the other but the first organized was last in getting into its new church; so there is a pleasant rivalry between them. No doubt the Cleveland Congregation will vie with the celebration held in Pittsburgh.

A little dash of rain while the members and friends of the congregation were marching with band and flags to the church did not in the least disturb the festivities of the occasion. We counted 10 flags displayed across the church just in front of the chancel and recalled that more than 15 years ago we took part in the dedication of two of them and affixed an honorary shield on the staff of one of them. The music for this occasion was rendered by the congregation and the several adjunct associations, such as the Sunday School, The Young People's Society and the Beneficial Society. The guests present and taking part were visiting Hungarian ministers from America

and Drs. deBoer and Takaro and Bishop Balough from Hungary; and Dr. James I. Good of the Reformed Church who is well and favorably known by the Church authorities of Hungary, and Dr. D. A. Souders, Supt. of Immigrant Missions for the Reformed Church. All these took part in the services. Rev. Dr. Kalassay, until recently pastor of the congregation for the past 17 years, read a historical paper and his son-in-law, Rev. Vasvaryi, present pastor, had charge of the services.

This congregation now serves a Hungarian community of more than 1000 persons and is practically self-supporting. Its future promises well for the Hungarian people of Pittsburgh and vicinity. We expect that within a very short time it will again be an integral part of the Reformed Church in the United States.

An Interesting Day With Hungarian Missions in Chicago

POSSIBLY it should be said in Gary and Chicago, for the time was shared between the two places. First there was the Sunday School at Gary taught by the pastor, Rev. Eugene Boros. There were 25 bright boys and girls present. The lesson was from the Old Testament. The children were kept wide awake because the questions were addressed to individuals. The instruction was mostly in English.

Next in order came the morning service in church. It was conducted in Hungarian but the sermon was in English. It had to be for it was delivered by the Superintendent who knows only a few words in Hungarian. He never learned Hungarian and believes that simple English is preferable to defective Hungarian to these people. At least they were very attentive and afterward expressed their appreciation.

A congregational meeting was held after the service which continued for an hour and was both interesting and helpful. It gave the Superintendent an excellent opportunity of knowing the people better and of helping them more. We always feel that such meetings bring good results.

So ended the morning and we were ready for dinner but there was no time to take it so a friend rushed us to the station

and we were off for Chicago. There we got half an hour for lunch and then to a Hungarian mission of the Dutch Reformed Church on west side. Our missionary has been asked to supply this mission till they can get a pastor (or until they will come to our church). The service here opened with a wedding of a young lady from Gary to a young man from Chicago.

What an impressive wedding it was! The church was crowded to the door, and further. The bridal party occupied 3 pews on either side, the men on one side, the women on the other. There were 15 groomsmen and 15 bridesmaids. Each groomsmen wore a white flower on the lapel of the coat; each bridesmaid carried a large bouquet of pink roses. The bride carried a bouquet of white roses. All were beautifully and appropriately dressed. All stood around the altar for half an hour during the ceremony which included a long address and a long prayer. May the young couple ever be as happy as were they and their friends on this day.

The wedding was followed with the usual service in which there was a sermon in Hungarian and an address in English (very short). This was followed by the baptism of a baby, the service being read in Hungarian by the pastor and the ceremony performed by the Superintendent in English.

It was a sweltering hot day and the writer longed for fresh air and rest; but not yet; for there was a congregational meeting after the service to determine when the regular services are to be held and what the congregation will give the preacher for his service. Five o'clock set us free. The minister and his family went to the home of the wedding party for a wedding supper and the Superintendent went to his hotel for a nap.

What was the impression he had? The day will always live in his memory for the earnestness and devoutness shown by the Hungarian people both in the religious services and in the congregational meetings.

D. A. SOUDERS.

Observations of the Treasurer

J. S. WISE

ONE notices how glibly and familiarly men talk in terms of millions in these days. Even on the floor of our Synods, large sums of money gathered and distributed by our churches are talked of as a matter of course. A few hundred thousand consume less time in discussion than was formerly spent on matters requiring ten, twenty, or at most twenty-five thousand dollars. There was a time, and not very long ago either, when the Board of Home Missions felt it wise to limit its loans to \$10,000. Any congregation that required aid in so large a sum had reached the limit. In fact, it was a grave question as to whether such a congregation had not better go to self-support and finance its own project.

All this, of course, was before a Philadelphia Program or a Progressive Project was ever launched. Such Programs and Projects, however, by reason of their success and the splendid returns from the affected Missions in their benevolent offerings have proved their value and have fully demonstrated their wisdom and sanity. Five Missions in Philadelphia are now self-supporting congregations, adequately equipped, and are contributing to the regular work of the church such sums as will pay back every dollar they received within the next five years, to say nothing of their generous response to their Forward Movement quotas.

The same may be said of all of our Missions where timely aid was given. The time for generous assistance is at the very beginning. We have learned that our disappointments are due mostly from meager support in the beginning of a Mission's life. A few thousand dollars wisely invested at that time will be worth much more than double and triple the amount later on. Especially is this true in the growing suburban districts of our large cities. It prevents undue competition and inspires the confidence of the community, and such confidence is absolutely essential for the Mission's growth.

At every one of the meetings of the District Synods this fall, much of the time devoted to Home Missions was con-

sumed in the presentation of Social Service and Evangelism. Our Hungarian work also received much consideration. In view of this, I felt constrained to use up every second of the five or ten minutes that I managed to get, in urging the claims of the most pressing needs of the Board. In the Church-building Department these needs are found. Notwithstanding the expenditure of more than \$135,000, through this Department during the quarter ended September 30th, much more will still be required before this year's program is finished. All this means such improved facilities for doing the Lord's work as will result in largely increased incomes to every Board and Institution of the church, both at home and abroad. Social Service, Evangelism and all the other activities of the Board find a common center in the Church-building Department. Without a decent equipment, most of their efforts would be futile. It is, after all, the church building that stabilizes, conserves and promotes all these phases of church work, and in these days, the type of church building often determines the character of work that will be done in after years. It is, therefore, highly important that wherever we build, much time and thought must be spent in the consideration of proper plans and styles of architecture before a spade touches the ground and building operations begin.

Very little of this sort of thing claims the attention of our Synods. The Board's statement usually contains a very brief reference to the Church-building Department, and yet every one of the other departments must keep in constant touch with it. Because of the increased income through the Forward Movement, everyone of our Missions is vitally concerned. The business of the office has grown to such a degree that frequent apologies must be made for delayed answers to letters, etc. But the most trying part of the Department's work is found in keeping the numerous building operations supplied with sufficient money to keep them going. Large sums must be borrowed. Especially is this the case during the summer months when the demands for money are the greatest and when the income from the Church is the least. July, August and

September were in this respect most trying. I trust the worst is over for this year and that the offerings from the Forward Movement and all other sources will from now on (October 15th) be largely increased. The money will be needed for present obligations, even though new buildings may not be undertaken before next spring.

Let me quote one significant paragraph from my report to the Board on October 7th:—

“While I regret to make this statement, I now find it necessary to say at this meeting that there should be no appropriations made except for a few small requests. The larger items should be tabled until January so as to enable the Department to clear up the number of operations now on the way. I regret to take this step but find it absolutely necessary, not only for the sake of the Department in its office work, but mainly for the purpose of adjusting the finances of the Board. Our bank loans ought to be considerably reduced before we undertake much more new work. This will, I know, be disappointing to a number of Missions anxious to begin building, but I deem it very unwise to undertake any new obligations at this time. I am hoping that by January conditions may change and improve to such a degree as will enable us to look forward to a large program for next spring. In the meantime, we will continue preparing plans that will enable us to go forward when the proper time arrives.”

For the above reasons, I confined my addresses before the Synods mainly to this one Department. I believe it is the most important one at this time. The enlarged work in building, as well as the enlarged work among the Immigrants, will make it absolutely essential that the apportionment for Home Missions be paid in full. Let me urge all such congregations whose benevolent income exceeds the amount apportioned not to hold it over for next year, but to release it now while it is needed. “Over the top” must now be the watchword in place of “apportionment paid in full.” In another year, I trust the Synods will, without exception, take the “over the top” position.

THE COMMISSION ON SOCIAL SERVICE AND RURAL WORK
Rev. James M. Mullan, Executive Secretary

THE PUBLIC FORUM
In the Small Town or Rural Community

BY OTIS MOORE

A DEMOCRACY is either governed by crystallized public opinion or else it is boss-ridden. Sometimes benevolently inclined individuals may manage the affairs of the town or the state or the nation and manage them well, but that is not the best way. If there is to be a crystallized public opinion, there must be provided some place in which it will crystallize. Things do not crystallize when they are scattered around over a ten-acre lot. The public forum is the best known device for crystallizing a truly representative public opinion. Of course, newspapers perform this function more or less, but there is nothing that can quite take the place of the give and take of the open forum.

President Wilson once said that if you want to get the really forward-looking ideas of American citizenship, you should be around a country store on Saturday night. The public forum, much wider in its constituency than any country-store crowd can be, is after all a sort of glorified country-store debating club where everybody has his chance to say the best that's in him to say.

There is scarcely a country community anywhere in the United States that cannot have a good public forum. The first requirement, and the second requirement, and the biggest requirement is INTEREST on the part of the people. Money to back the enterprise is not the main requisite by a very great deal, although many people seem to think that it is.

LAUNCHING A FORUM

In launching the movement for a public forum, the first step is to get a thoroughly representative committee of citizens of the community back of the enterprise. Perhaps it may be necessary to convince some of the people whom you would like to have

on such a committee that the public forum is desirable. But almost anyone who has any interest in the welfare of a community will soon see that the building of general community intelligence is a matter of very great importance. One of the most successful community forums was launched by a joint committee representing all the churches of the town, and also representing a certain men's club which was in no way connected with the churches. The main thing is to get the various interests of the town represented.

In the case of the successful forum spoken of above, the meetings were held in the central school house of the village. The building was heated in the day time anyway. The expense of heating and lighting was charged against the general educational funds of the town. The expenses of this forum were entirely met by collections taken at each of the forum sessions. A series of seventeen forum meetings were held one winter, and at the close of the season, although it was a small town, there were fourteen dollars in the treasury above all expenses. In connection with the forum meetings, there were given several strictly entertainment evenings. These were more expensive than the other sessions, but helped to get people in the habit of coming. It was figured out at the close of the season that there were not more than twenty-five people in the village, above the age of nine years, who did not attend at least one of the forum meetings. Children were permitted to come, but were kept strictly in order while the actual speaking was going on. Many people said that the talks went way over their heads, but, on the contrary, it was found that many of the children were deeply interested, surprisingly interested, in some matters which most folks would have thought utterly beyond them.

SECURING SPEAKERS

Where can the speakers be secured? If there is sufficient interest, good speakers can be secured without difficulty. It is a good thing continually to "put it up" to the audience to foster this interest. They can be told that it is the prime consideration in getting good speakers. Kipling once said, "A small boy learns a naughty word and chalks it on the sidewalk. That is literature." There is nobody who has ideas who does not enjoy expressing them to other folks who are interested. To be sure, a small community may not be able to pay for the services of an eloquent orator very often, but the purpose of the public forum is not primarily to listen to oratory, but to incite people to think.

In every city are men of high intelligence who, through their business or their hobby, are authorities in some special field. Such men are almost always glad to go out and speak in the country communities, if the dates can be arranged to suit their convenience. They may not always be experienced speakers, but if the conditions are made as informal as they always should be in a rural community forum, the fact that a man is not an orator is very little handicap.

For a forum held in a small rural center in Connecticut, the committee secured many good speakers through various state agencies, the Board of Agriculture, the Agricultural College, the Board of Health, the Library Commission. Another source of speakers was the group of local and state organizations whose very purpose is the molding of public opinion. Men with political ambitions also were given a chance to have their say.

One of the very best known physicians of Boston who, by the way, had never made a speech in his life, went down to a little town on Cape Cod to speak on Public Health. It was a most luminous address, and the forum session was immediately opened up for free discussion, bearing especially on the local health problem. A lawyer who was thoroughly informed on the question of universal military service spoke one evening in that interest. Another man of the same city who had very strong convictions on the other side

of the question, spoke from his standpoint on a succeeding evening. After each of these addresses there was a free-for-all discussion. These men gave their services and the collection taken paid traveling expenses.

Mr. W. D. Sullivan, who has been for twenty-five years city editor of the *Boston Globe*, went down to a little Massachusetts village to speak at a forum meeting on *The Making Of A Newspaper*. He left Boston at four-thirty in the afternoon and brought with him a dummy of the *Boston Globe* for the following day. He described in detail and in very simple language exactly how the news would be secured for the next morning's paper. "Of course," he said, "the whole character of the issue may have to be changed by some unforeseen news which has loomed up since I left the office."

After this address, the question was discussed as to whether a newspaper should reflect the standards of interest of its constituency, or try to mold those standards. The building was packed, and it was an intensely interesting evening for every one present. When the treasurer of the local committee approached Mr. Sullivan at the close of the evening and asked him what his expenses were, he said, "Don't bother about that. I've enjoyed it." And he had, but not more so than his audience.

ADAPTING THE PROGRAM TO THE
COMMUNITY

One of the most vital problems in conducting a rural forum is that of creating the right sort of atmosphere; to make the spirit of the meeting so informal that absolutely everybody feels free to take part, and in order that any speaker who has something to say can make himself understood, even if he is not a trained public speaker. He may stand up or sit down, as he chooses, just so he gets the ideas that he wants to convey across to the people.

The state highway commissioner was scheduled to speak at a rural forum in Connecticut on the question: "How can the back country roads of this section be improved?" Many farmers from miles around were on hand to hear the dis-

cussion of a subject of such vital interest to them. The commissioner made an excellent address full of practical suggestion. When he finished the talk, which was made from a little platform in the church vestry, the chairman asked for questions and discussion. No one spoke. The chairman, who knew everybody in the audience, then came down from the platform and walked down the center aisle. He stopped in front of one of the well-known selectmen of the section, a man whose road-building had been much criticized, and said in the most informal way, "Charlie, why don't you use the King drag on your roads?" "Well, Mr. —," Charles answered, "our roads are too stony mostly. But I do think what Mr. Bennett said about drainage being the main thing is surely true, and I guess we haven't planned ahead enough, as towns, in our road-building, as he says." Another selectman, sitting a few seats back, voiced his opinion, and before long the meeting was wide open, and the best experience of all the men present was brought to bear on the important question of drafting a road-building policy for ten years for the roads of the section. No one in the audience would have spoken at all, if the chairman had not come down into the middle of the audience and made the discussion a personal conversation with each speaker.

The forum programs may be concerned with big national or international issues, or with some local questions of very particular interest to the citizens of the town. But it must be something about which the people really care or ought to care. Of course, the issue must be one in which the people have a real interest, or discussion will not get very far.

GUIDING THE PROGRAM

In conducting a public forum, two important problems are to get the people who ought to take part in the discussion to talk, and to keep some few individuals from talking too much. An Indian tribe out west used to have the rule in their council meetings that no brave could talk longer than he could stand on one foot. A rule like that would be a help in suppressing discussion of the "windjammers"

who sometimes try to monopolize the discussions of a forum session.

In connection with a public forum, held under the auspices of the Morgan Memorial Methodist Episcopal Church in Boston a few years ago, an excellent plan for side-tracking long-winded speakers was used. A clear understanding was secured with the audience in advance as to their part in the proceedings. The chairman of the meeting kept time on all speakers. At the end of five minutes of any man's time in speaking from the floor, the chairman arose and the audience silently lifted their hands if they wished the speaker to continue. If a majority of the audience failed to raise their hands, the speaker was almost automatically retired from the floor.

The old-fashioned country lyceum served a most useful purpose. In fact, its mission was much the same as the present public forum. It helped to create a citizenship that really thinks. The Chautauqua movement has made a notable contribution to the education of the ordinary man in country communities. It doesn't make much difference what the thing is called. It may be called The Lyceum, or The Open Session of the Men's Club, or the Brotherhood, or the Public Forum, whatever fits in best with local tradition. The important thing is to get some sort of a common community gathering where people think and talk together about the matters which ought to concern patriotic citizens.—*A leaflet published by the Department of Rural Work of the Methodist Episcopal Church.*



GROUP OF MISSION HOUSE CONFERENCE DELEGATES AT THE WELL CURB

ROLL OF HOME MISSIONS

MISSIONS.	MISSIONARIES.	MISSIONS.	MISSIONARIES.
OHIO SYNOD			
Austintown, O.		First, Gary, Ind.	J. M. Johnson, 625 Tyler St.
Avon St., Akron, O.	T. S. Orr, 93 Frances Ave.	Holtton, Kansas	W. J. Becker.
E. Market St., Akron, O.	W. E. Troup,	St. Paul's, Kansas City, Mo.	H. L. V. Shinn, 3642 Prospect Ave.
Williard, Akron, O.	John W. Geier, 681 E. South St.	Lincoln, Neb.	Marcus Gether, 1125 S. 25th St.
Alliance, Ohio	Otto Zechiel, 968 S. Linden Ave.	Los Angeles, Calif.	A. Von Grueningen R. R. 2, Pasadena, Calif.
Grace, Canton, O.	J. Theodore Bucher, 916 23rd St., N. W.	Mill Creek-Tamms, Ill.	L. S. Hegnauer.
Lowell, Canton, O.	O. P. Foust, 127 Arlington Av., N.W.	First, Omaha, Neb.	John W. Hawk, 3334 S. 19th St.
Grafton Ave., Dayton, O.	Wm. A. Hale, D.D., 643 Salem Ave.	Oskaloosa, Iowa	L. S. Faust.
Heidelberg, Dayton, O.	C. G. Beaver, 1225 Huffman Ave.	St. Joseph, Mo.	John B. Bloom, 1012 Henry St.
Mt. Carmel, Dayton, O.	J. C. Schultz.	Sioux City, Iowa.	Ralph J. Harrity, 1401 Rebecca St.
Ohmer Park, Dayton, O.	F. A. Shults, 1225 Phillips Ave.	Wilton, Iowa	
Grace, Detroit, Mich.	C. A. Albright, 2357 E. Grand Blvd.	POTOMAC SYNOD	
Detroit, Mich. (New Point)		Salem, Altoona, Pa.	Victor R. Jones, 331 E. Grant Ave.
Trinity, Detroit, Mich.	F. W. Bald, 516 W. Sevenmile Rd.	Grace, Baltimore	E. R. Hamme, 1511 Hanover St.
Indianapolis, Ind.	G. H. Gebhardt	St. Luke's, Baltimore, Md.	Atville Conner, 1811 Penrose Ave.
Kenmore, O. (Goss Mem.) ..	E. M. Annessansley.	St. Mark's, Baltimore, Md.	John R. T. Hedeman, 2214 E. Hoffman St.
Lima, Ohio	Bruce Jacobs.	Brunswick, Md.	R. F. Main.
Lisbon, Ohio	H. L. Hart.	Burlington, N. C.	S. J. Kirk.
Louisville, Ky.	L. C. T. Miller, 1229 S. Preston St.	Charlotte, N. C.	Shuford Peeler.
Springfield, O.	J. P. Stahl, 14 N. Plum St.	Greensboro, N. C.	H. A. Fesperman.
Terre Haute, Ind.	Henry Miller.	Hanover, Pa.	W. H. Snyder.
Grace, Toledo, O.	Ellis S. Hay, 360 Batavia St.	Harrisonburg, Va.	J. Silor Garrison.
Warren, Ohio	H. J. Miller, 115 Mulberry St.	First, High Point, N. C.	
Youngstown, O. (Third) ..	E. D. Wettach, R. F. D., No. 4.	Hollidaysburg-Williams- burg, Pa.	George Ehrgood, Hollidaysburg, Pa.
PITTSBURGH SYNOD			
Braddock, Pa.	G. P. Fisher.	Juniata, Pa.	John K. Wetzel.
Grace, Buffalo, N. Y.	O. H. Dorschel, 869 E. Delavan Ave.	Kannapolis, N. C.	L. A. Peeler.
Bethany, Butler, Pa.	John W. Pontius.	Lenoir, N. C.	A. S. Peeler.
Connellsville, Pa.	J. H. Dorman, 104 E. Green St.	Lexington, N. C., Second ..	
Derry, Pa.	William H. Landis.	Lincolnton, N. C.	
Duquesne, Pa.	H. E. Gebhart.	Roanoke, Virginia	Aaron Tosh.
Ellwood City, Pa.	A. M. Schaffner, 606 Lawrence Ave.	Salisbury, N. C.	C. C. Waggoner.
Third, Greensburg, Pa.	William C. Sykes.	Thomasville, N. C.	J. A. Palmer.
Grove City, Pa.	H. S. Nicholson.	Wauhtown, N. C.	D. E. Bowers.
First, Homestead, Pa.	D. J. Wolf.	West Hickory, N. C.	W. H. McNairy.
Jenner, Pa.	Walter Mehrling.	Winchester, Va.	Clarence Woods.
St. Paul's, Johnstown, Pa.	A. B. Bauman, 669 Grove Ave.	Winston-Salem, N. C.	G. E. Plott.
Larimer, Pa.		Emmanuel, York, Pa.	O. S. Hartman, 42 N. Tremont St.
McKeesport, Pa.	A. M. Billman, 807 Parkway.	St. Stephen's, York, Pa.	E. T. Rhodes, 1422 Market St.
New Kensington, Pa.	F. L. Kerr, 231 Ridge Ave.	EASTERN SYNOD	
Pitcairn, Pa.	C. A. Bushong.	Emmanuel, Allentown, Pa.	J. P. Bachman, 35 N. 13th St.
Ascension, Pittsburgh, Pa.	H. L. Krause, 1907 Termon Av., N.S.	St. James', Allentown, Pa.	Joseph S. Peters, 49 S. Franklin St.
Christ, Pittsburgh, Pa.	E. J. La Mar, 7135 Rau St.	St. Paul's, Allentown, Pa.	Elmer Sensenig, 309 E. Hamilton St.
Rochester, N. Y.	A. H. Groff, 346 Clay Ave.	Calvary, Bethlehem, Pa.	T. C. Strook, 405 N. Linden St.
Sharpsville, Pa.	H. N. Spink, 409 Walnut St.	Fountain Hill, South Bethlehem, Pa.	T. C. Brown, 930 Itasca St.
Trafford City, Pa.	A. K. Kline.	West Side, Bethlehem, Pa.	Z. A. Yearick, 425 Market St.
Yukon, Pa.	S. U. Waugaman.	St. John's, Harrisburg, Pa.	Clayton H. Ranck, 226 Woodbine St.
MID-WEST SYNOD			
Abilene, Kansas	A. R. Von Gruenigen.	St. Peter's, Lancaster, Pa.	R. J. Pilgram, 912 Buchanan Ave.
First, Cedar Rapids, Ia.	Frank S. Bromer, 632 L St., W.	St. Stephen's, Lebanon, Pa.	Edward F. Wiest.
Grace, Chicago, Ill.	M. E. Beck, 2755 Jackson Blvd.	Lewistown, Pa.	N. L. Horn.
Denver, Colorado	David H. Fouse, 17th & Emerson Sts.	Marietta, Pa., Zion	N. F. Travel.
Freeport, Ill.	A. J. Michael.	McAdoo	C. E. Correll.
		Hazleton, Pa.	Roy Moorhead.
		Montgomery, Pa.	O. R. Frantz.
		Minersville, Pa.	J. W. Zehring.
		Mountville, Pa., Trinity ..	J. G. Kerschner.
		Palmerton, Pa.	J. G. Kerschner.

ROLL OF HOME MISSIONS—Continued

MISSIONS.	MISSIONARIES.	MISSIONS.	MISSIONARIES.
Penbrook, Pa.	F. M. Grove, 54 Banks St., Harrisburg, Pa.	HUNGARIAN	
Rosedale-Temple, Pa.	F. A. Wentzel.	Akron, O.	A. Bakay, 860 Coburn St.
St. John's, Pottstown, Pa.	Paul I. Kuntz.	Dayton, O.	Andrew Kovach, 1424 Blaine St.
Fern Rock, Philadelphia.	H. G. Maeder, 5942 N. Park Ave.	Dillonvale, O.	Nicholas Varkonyi.
Olivet, Philadelphia, Pa.	Maurice Samson, 5030 N. 12th St.	East Chicago, Ind.	Stephen Virag, 4822 Kennedy Ave.
St. Andrew's, Phila., Pa.	A. P. Frantz, 2146 S. 20th St.	Gary, Ind.	Eugene Boros, 1306 Jackson St.
Tabor, Philadelphia, Pa.	E. J. Snyder, 4931 N. Warnock St.	Homestead, Pa.	Alex. Harsanyi.
Plymouth, Pa.		Johnstown, Pa.	Ernest Porzsolt, 224 Ninth Ave.
Second, Scranton, Pa.	G. A. Bear, 539 Willow St.	Lorain, O.	S. Horvath, 3036 Globe Ave.
State College, Pa.	F. K. Stamm.	Northampton, Pa.	
West Hazleton, Pa.	E. F. Faust, 589 N. Franklin St.	South Norwalk, Conn.	Gabriel Dokus.
West Milton, Pa.		South Chicago, Ill.	R. H. Von Pompl, 8506 Burley Ave.
(St. Paul's)	R. Ira Gass.	Toledo, O.	Louis Bogar, 1946 Blakewell St.
Wilkes-Barre, Pa.	H. A. Shiffer.	Torrington-Hartford, Conn.	
Wyomissing, Pa.	T. J. Hacker, D.D.	Uniontown, Pa.	Andor Harsanyi, 69 S. Gallatin Ave.
GERMAN SYNOD OF THE EAST		Whiting, Ind.	Stephen Virag.
Bethel, Baltimore, Md.	W. R. Strietelmeier, 2 S. Ellwood Ave.	BOHEMIAN	
Richmond Hill, Brooklyn, N. Y.	F. W. A. Sawitzky, 801 Manor Ave. (95th St.), Woodhaven, N.Y.	Cedar Rapids, Iowa.	Jaroslav Stulc, 383 15th Ave., W.
Trinity, Buffalo, N. Y.	Wm. Huber, 281 Berkshire Ave.	Chicago, Ill.	James Dudycha, 1138 S. Lombard Ave., Oak Park, Ill.
Egg Harbor, N. J.	J. O. H. Meyer.	JAPANESE	
Glassboro, N. J.	F. Steinman.	San Francisco, Calif., 1760 Post St.	J. Mori.
Bethany, Phila., Pa.	G. A. Haack, 1008 Magee St.	English Teacher	
Hope, Philadelphia, Pa.	S. H. Matzke, 6112 Haverford Ave.	Kindergarten Teacher.	Miss Lulu Wiseman.
Karmel, Philadelphia, Pa.	W. G. Weiss, 2434 S. 72nd St.	Los Angeles, Calif.	T. Kaneko, 202 N. San Pedro St.
Glade Run, Warren, Pa.	J. F. Reimers.	English Teacher	Miss Marian Shaley.
AMERICAN DEACONESSES, HELPERS, ETC.		JEWISH	
Kansas City, Mo.	Miss L. Kippenham, 2732 E. 36th St.	Brooklyn, N. Y.	Geo. H. Wulfpfen, 125 Harrison Ave.
Gary, Ind.	Miss Clara Blanchard, 440 Monroe St.	Phila., Pa.	Rev. Immanuel Gitel. Mrs. Immanuel Gitel. Miss Ida Peltz. 1914 S. 6th St.
Rochester, N. Y.	Miss Jessie Miller.	HUNGARIAN DEACONESSES	
Denver, Colo.	Miss Grace Maul.	Bridgeport, Conn.	Mrs. Elizabeth Basso, 227 Pine St.
Detroit, Mich.		Toledo, O.	Mrs. Ida Harsanyi, 301 Whitmore St.
Winchester, Va.	Miss Dorothy Karlson.	Homestead, Pa.	Mrs. Helen Hetey, P. B. 199.
Chicago, Ill.	Miss Ina Jackson.	Indiana Harbor & Whit- ing, Ind.	Miss Irene Virag.
St. Joseph, Mo.	Rev. T. F. Stauffer, 3414 Mitchell Ave.		
Harbor Mission Hospice.	Paul H. Land, New York City, 107 E. 34th St..		

**BOARD OF HOME MISSIONS
General Fund Receipts for September**

<i>Synods—</i>	1921	1920	Increase	Decrease
Eastern	\$3,313.49	\$3,889.05	.....	\$575.56
Potomac	948.53	1,885.47	.....	936.94
Ohio	1,510.00	1,850.00	.....	340.00
Pittsburgh	1,306.44	.....	\$1,306.44	.....
Interior	30.00	175.00	.....	145.00
German of the East.	192.00	235.11	.....	43.11
*Central .....	.....	135.00	.....	135.00
*Northwest	108.00	106.27	1.73	.....
*Southwest .....	.....	.....	.....	.....
Jewish	39.83	15.00	24.83	.....
†W. M. S. G. S.	895.40	738.05	157.35	.....
Y. P. S. C. E. ....	.....	.....	.....	.....
All other sources.	176.13	170.54	5.59	.....
Totals	\$8,519.82	\$9,199.49	\$1,495.94	\$2,175.61
Decrease for the month. ....	.....	.....	.....	\$679.67

* For Hungarian and Harbor Missions only.

† The W. M. S. gave \$75.60 additional for Church-building Funds and other causes.

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

Let Us Pray for Peace

"*Peace on Earth*" can only come when all men, first of all, will ascribe, "*Glory to God in the Highest.*" It is therefore of very great importance that Christians gather daily at the throne of grace to pour out their hearts in earnest prayers for the peace of all the nations. While the representatives from many nations assemble in the conference for World Disarmament at Washington, the believers in the one true and living God will do well to engage in acts of worship, for only as the Lord will direct men's minds and hearts can we look for the time when the carnal weapons will give place to the spiritual. We suggest the daily use of the two following prayers:

"Almighty God, from whom all thoughts of truth and peace proceed, kindle, we pray Thee, in the hearts of all men the true love of peace, and guide with Thy pure and peaceable wisdom those who take counsel for the nations of the earth; that in tranquility Thy Kingdom may go forward till the earth is filled with the knowledge of Thy love, through Jesus Christ our Lord. Amen."

"O Almighty God, who canst bring good out of evil and makest even the wrath of man to turn to Thy praise; teach Thy children to live together in charity and peace; and grant, we beseech Thee, that the nations of the world may henceforth be united in a firmer fellowship for the promotion of Thy glory and the good of all mankind, through Jesus Christ our Lord. Amen."

An Honor to Our Church

Two North Japan College men are at the World Disarmament Conference at Washington, D. C. One comes as an official of the Embassy there. His name is Kawamura. He has been in the consular service at Shanghai until now. He is a

Christian and speaks English well. The other is an older man, and is managing editor of one of the large Tokyo dailies, the *Yorozu Choho*. He is a Christian also. He will stay as the representative of his paper throughout the conference. He has been a real friend of our institution at Sendai. Dr. Schneder has notified the Secretary that these friends bring letters of introduction. We shall be very glad to meet them.

Help from a Friend at Vancouver

Before Missionary Karl H. Beck left for China he asked the Secretary whether he could not take an astronomical outfit with him to Shenchowfu. Knowing the lack of funds, we replied, "Yes," but fixed the amount to be invested for this purpose. Now Mr. Beck writes: "I had occasion to meet a gentleman of the Royal British Navigation Service who heard I was looking up a telescope for use in Central China. After a very enjoyable chat together for an hour he proposed to make a gift of a good reflecting telescope, with attachments for astronomical photography. This is a most desirable machine for our work, and perhaps better than anything I could hope to get hold of with funds available. Mr. Shearmen puts no strings to the gift. He will co-operate with us in our astronomical work, and if we can find it possible to make some observations for him from time to time, he may put us in the way of greatly enlarged facilities in the future. He is doing this as a missionary enterprise chiefly. He is a Quaker." Our Church will certainly appreciate this generous donation. Who can tell what influence it may exert on the Chinese, who for the first time will have the opportunity of seeing "the heavens" which "declare the glory of God?"

Missionary Paul E. Keller writes: "In Hunan it looks as though we should have a famine this autumn and winter. We had prospects of a splendid crop of rice, but rain held off so long just before ripening season that the early crop is almost a total loss. What the later crop will be remains to be seen.

"Very likely you have heard that on the return trip from Shenchow we were held up twice by bandits. Of course, our escort of soldiers drove them off. Had they been American soldiers at least thirty bandits would have paid the full penalty, but our Chinese soldiers did not even wound a bandit. This may be the wisdom of the soldiers, but it does not inspire respect for the army neither among bandits nor citizens."

Our Heartfelt Sympathy

As the China Mission was convening for its annual meeting in Shenchowfu last July, the little life of George Frederick, infant son of Rev. and Mrs. J. Frank Bucher, went home to the Saviour of little children. We extend our deepest sympathy. (The picture below was taken during Mr. Bucher's furlough in America two years ago.)



REV. AND MRS. J. FRANK BUCHER AND CHILDREN, SHENCHOWFU, CHINA

Another Plea

"We have just received news of the new missionaries who are listed for China—and not one doctor yet! It truly is a *shame* that among the hundreds in our church there is not one young doctor to answer the great need and the call of China to 'come over and help us.' It cannot be lack of faith, and surely it cannot be that they have never read nor received Christ's challenge to every Christian, 'Go ye.' Why, then, do they all remain in the homeland struggling for a 'practice' when out here thousands suffer and those who are able struggle, in their last strength, to find their way to the foreign doctor, hundreds of miles away?

"Our mission at Shenchow has no doctor at all, although we have hospital work there, and Miss Zierdt has gone up to help Miss Miller with the nursing. In the Yochow Station there is one doctor trying to do the work of several men. And when Dr. Adams' furlough comes due, there will be no doctor in the Yochow station. What is the matter with the graduates who set out to become doctors? Surely they have not weakened in their decision to give the bigger service? And truly it is the bigger service to go where the need is many fold greater than in the homeland. How can they who have the power to help others, and to relieve their suffering, how can they withhold it from these people?"

First Response

William M. Ankeney, M.D., of Xenia, Ohio, a graduate of the Medical School of Western Reserve University, Cleveland, is the first surgeon to offer his services for the relief of the tragic situation in our China Mission. His father is Hon. Horace Ankeney, Vice-President of the Board of Foreign Missions, and his brother, Rev. Alfred Ankeney, is a member of our force in Japan, being in special charge of Aomori Prefecture. At the semi-annual meeting of the Board, November 1, Dr. Ankeney was unanimously elected as medical missionary to China.

An Outlook on the World

THE WORLD today is one vast whispering gallery. On November 5 President Harding sent a message by the new radio central on Long Island to virtually all the people of the world. Is it possible that Science can outdo Religion in the transmission of good news? Has the time come when a man in Washington is able to do what Christ wishes to be done, to carry the message of salvation unto the ends of the earth?

With all our facilities for swift travel o'er land and sea, with all the pressure of a twentieth century missionary propaganda brought to bear upon us, how little Christians seem to realize the full meaning of that Great Command:—"Go ye into all the world and preach the Gospel to every creature." In this final message our Lord had in mind the entire race of man as the object of His work. Alas! to this grand conception neither the disciples then, nor the Church now, has ever risen. A redemption for the world is one of the hardest conceptions of the average believer to grasp. On the contrary we are all prone to narrow the sphere of the divine grace and to limit the Holy One of Israel.

There is only one way to save the world and that is by the way of the Cross. The world is weary of commerce and culture. The world is weary of the nostrums of men. The world has gone astray, and seeks a guide that can bring it back in safety to the fold of God.

Is it not true that the human mind usually seeks a cure for the ills of life in temporal remedies? If a panic overtakes the nation we dream of financial prosperity, forgetting that panics are caused by spiritual forces rather than by financial failures. In time of war we seek victory through physical power, unmindful of the fact that the true weapons of warfare are not carnal, but spiritual. A short time ago our fair land was on the brink of a huge railroad strike, and the chief contestants in the fight did not know that prosperity is the result of righteousness, rather than of raw materials. We have just bid a cordial welcome to our shores to that modest but brave soldier, General Diaz, who comes as a member of the Conference on World Disarmament, and all

who shall participate in that memorable gathering will do well to share in his belief "that to realize world peace and concord we must disarm, not only in weapons, but also in the spirit and the passion that make for war."

Evidently the great need of the hour is to strengthen the human foundation, the international relations, and to accomplish this we must turn to the Church, the greatest industry in the world. Yes, the Church is the greatest industry in the world, but it is the least productive, because it is so backward in its development. If the Church of Jesus Christ could only get out of the stagecoach class, and apply to the limit the power of the Spirit of God to all its enterprises, it would far exceed in speed the swiftest steam engine and electric car. This world will never be won for Christ so long as the Hosannas languish on the tongues of Christians and their devotion dies. No wonder the prophet of old said:—"Woe unto them that are at ease in Zion."

Armistice Day

GOD'S PLAN FOR DISARMAMENT

—Many nations shall come, and say, Come, and let us go up unto the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths.

And he shall judge among many people, and rebuke strong nations afar off; and they shall beat their swords into ploughshares, and their spears into pruninghooks; nation shall not lift a sword against nation, neither shall they learn war any more.

But they shall sit every man under his vine and under his fig tree; and none shall make them afraid: for the mouth of the Lord of hosts hath spoken it.—Micah 4: 2-4.

"ONE FOR YOUR FRIEND"

Many new friends for the World-Wide Work of the Prince of Peace can be won through a Subscription to "The Outlook of Missions" presented by you at Yuletide!

EVANGELISTIC REPORT OF JAPAN MISSION

OUR Evangelistic work has reached such proportions that it is very difficult for any one to survey the whole situation or to present its salient features in a brief report.

Inspection of the statistics confirms the general impression one receives by direct observation, that the churches in our northern country grow very slowly, for reasons that have often been stated.

A large section of the Japanese public still believes the missionary movement to be political propaganda in camouflage. In such an atmosphere of mistrust we may be thankful if we but hold our own. In regard to this matter, Rev. Jairus P. Moore, D. D., our senior evangelistic missionary, says: "I have been much impressed by the fact that in spite of the bitter and unkind things written in some of the Japanese newspapers against America and Americans, our schools should be overcrowded with students, our churches well attended and large numbers enrolled as candidates for membership. In several places in Miyagi Field the pastors tell me that there is no longer any opposition manifested, but that the whole community shows a certain amount of sympathy and interest in the work. Also contributions are made by non-Christians toward the purchase of lots and houses to be used for church purposes. In one place prominent non-Christians should have said that if a church is built it should be of a kind that is in proper keeping with the place, and they have intimated that when the time comes they are willing to contribute toward it. If the feeling on the part of the people is more kindly and the sentiment more favorable than before, even at a time when so much is being said against America and Americans in a certain section of the Japanese press, and when efforts are being made in certain quarters to revive the native religion of Shinto, how can we account for this more favorable attitude toward Christianity? It seems to me that there is only one way of accounting for it, namely, that the unrest, the mutterings and disorders in the commercial, economic and social world of Japan, have set serious men to thinking, and that

they are realizing that a stabilizing and satisfying something is needed, and might not this be the new religion as taught by the missionaries in their midst."

One favorable factor has been the Sunday School Convention held in Tokyo last October, which exerted a profound influence for good.

As in previous years, the most encouraging item in the statistics is that of the contributions of Japanese Christians, which are increasing steadily and at an accelerating rate. As compared with the previous year the Japanese offerings grew from \$6604 to \$9817, or almost 50%. While the appropriations of the Missions for the support of the evangelistic work have been increased rapidly in recent years, the growth on the Japanese side is still more rapid. In five years, the grants of the Evangelistic Committee for local purposes have mounted by 134%, but in the same time the gifts of the Japanese for the same purposes show an advance of 181%.

The problem of financing the work has been very serious. The cost of living once went up to three or four times what it was before the war. While the reaction brought it down it is *still about two and a half times* what it was, and at that point it seems likely to stay a while. Consequently the day of cheap evangelistic work has passed. We have in recent years about doubled the average salary of the ministers in our employ, which now amounts to \$36.90 a month. A recent minute investigation shows that this figure just about covers bare living expenses, leaving no margin for respectable clothes, for the education of children in their teens, for a case of sickness, or for saving against any emergency. It is the unanimous opinion of those in charge of the work that the average salary should be raised to about \$50 a month at the earliest possible date.

We have suffered heavy losses in men. The veteran pastor, Ito-Tokichi, long at Morioka and later at Miyako, has in accordance with a previous agreement gone to rejoin our sister Reformed Mission in Kyushu, and is now serving as Mr. Hoekje's helper at Kagoshima. Three

younger men have gone to America. One was drafted into the army. Pastor Kiyama-Kiyogoro, of Yonezawa, on account of the failing health of Mrs. Kiyama, has retired to his ancestral estate on the island of Oshima. One, whose utterance was so defective that people complained of inability to understand his speech, was advised to seek other occupation, which he did cheerfully, becoming a superintendent of a mining business. To offset these losses we have had but six accessions, two graduates of our Sendai Seminary, one from the Presbyterian Seminary in Tokyo (Meiji Gakuin) and three from other Missions. Considering that Pastor Tsuchida, of Akita, has been called to serve at headquarters, and Pastor Tan of Yamagata is about to go to America, that there are six other vacancies, and that we have received insistent calls to open new stations of great promise at Noshiro and Honjo in Akita Prefecture, we have been searching for workers in all Japan, in Manchuria and in California. It is probable that when more adequate salaries are paid and some equipment is provided, the losses will decrease and more young men will persevere to the end of the theological course.

As everywhere in the world, the housing problem, too, is becoming more and more serious. Our old makeshift policy of trying to work in rented quarters is in not a few places becoming impracticable. We are pushed back into the byways until at last we find ourselves out on the open street or out in the open country, thus missing our best opportunities and wasting the energies of our men.

The Conference of Evangelists held in Sendai, in April, was in many respects remarkable. The men with a little help from their various churches paid their own expenses and declined financial aid from the Mission for their Conference. They perfected their new organization and appointed committees to realize a few definite aims. They asked the Evangelistic Committee to permit longer pastorates and not to move workers about so often; they asked the Women's Evangelists' Committee to pay the women workers more adequate salaries; they asked the authorities of North Japan College to

appoint a pastor for the students; they asked that Evangelist Momma, who has shown rare ability as editor of *Ryou no Hikari* be moved to Sendai to devote himself wholly to literary work in the interest of this Mission, and they asked Tohoku Classis to give their representatives a part in the management of the Forward Movement. It was a treat to be with these men, to see how they were moved by the evangelical zeal and virile appeal of Evangelist Kimura-Seimatsu, the guest of honor at the Conference, to note the sterling qualities of their own chosen leaders, Kodaira, of Tokyo; Hagiwara and Kobayashi, of Sendai; Ashina, of Shiroishi, and last, but not least, Nakamura, of Taira; and to observe the rising tide of ability and energy in the whole body. In this group of workers we have an asset of incalculable value for the future of our work.

The new plan provides that two executive secretaries shall serve in the office of the Board. These two are Rev. K. Tsuchida and the writer of this report. The appointment of the former was a great blow to all our work in Akita City and Prefecture; but the only way to obtain a suitable man for headquarters was to rob some such place. Mr. Tsuchida is a man of deep consecration, good judgment and rare tact. We commend him to your confidence. The new secretaries are to tour the field alternately, to gather and file information, to distribute it to all concerned, to oversee distribution of literature and equipment, and in general to carry out the orders of the Board and its sub-committees. The two secretaries have also been asked to serve the Department of Publicity of the Forward Movement inaugurated by the Classis of North Japan.

This movement, which is due largely to the stimulus afforded by the visit of Dr. Lampe, is now gaining in momentum.

With this hopeful forward look, and a prayer that the Church at home will have the patience to carry its share of the heavy load until the Church here can assume a larger share of it.

For the Joint Evangelistic Board,

Respectfully submitted,

CHRISTOPHER NOSS,
American Secretary.



Through the kindness of Dr. Allen K. Faust we received these photographs of the tombstone of our sainted missionary, Miss Mary Vornholt. The pictures were taken at a service which was held in June at the grave, just after the stone had been erected. The money for the stone was contributed by members of our Japan Mission, by the Miyagi Girls' School and by relatives. It is a beautiful granite stone, solid and durable, thus typifying Miss Vornholt's character. A large number of teachers and students attended the service. The grave overlooks the city, and the stone faces towards the Girls' School. "Though dead, she yet speaketh."



Letters of Dr. Hoy

V

Huping College, Yochow City,
Hunan, China,

August 12, 1921.

Dear Friends in the Reformed Church:—

During the special work among the out-stations it was not for a moment supposed that all duties, relations and services at Lakeside should be dropped. Let us, therefore, look in upon a Communion Service held at Lakeside. There are sixteen persons to be baptized. These must be carefully examined in faith, knowledge, motive and character. The pastors, elders and deacons enter most carefully into all the required details and leave nothing undone that can be done to safeguard the name of the Church. Happily in this examination the applicants are all well known and have been under observation and in our fellowship for a number of years. At the same time, however, we are well aware that we cannot see into the hearts of the men and women before us. The most searching questions are answered without any reservation whatsoever and frankness seems to be the order of this examination. Then comes a season of earnest prayer and all partake of the sanctity of the occasion. These people are taking the most important step of their lives; and they need to walk with God day by day.

The preparatory services are usually fully attended and they are led by a member of the Spiritual Council. I have never attended more earnest meetings anywhere than these in the Huping Congregation. The reason why we are assembled in holy meeting to prepare for the Holy Communion is always keenly felt with us; and the quiet reading of Scripture, the singing of appropriate hymns, and voluntary prayers from all parts of the Chapel help us to sense the real spiritual presence of God and His holiness. Then the Holy Spirit leads us into a self-examination that lays our hearts bare before our Lord of Whose pardon and peace we so freely partake. This is a blessed hour to all. Our Lord and Our God will cleanse us for His Table and the benefits thereof.

The Lakeside congregation observes the

Holy Sacrament of the Lord's Supper four times a year. It may be taken for granted that many of the members have learned by helpful experiences to enter into the best spirit of these services. To meet with the Lord around His Table becomes to the devout worshipper the **HOLY OF HOLIES**.

After a suitable sermon has been preached, the applicants for baptism gather around the altar; and wist ye not that He who gave the authority to baptize is here too? Then what the pastor is about to do, let it be done as in His very presence with special spirit and unction from on high. Man's service is seconded by the invisible means and work of divine grace. When you administer baptism do you not visualize the Master with you, by your side?

The Lord's Table in the Lakeside Congregation! One by one have some of us seen these twice-born souls, nearly one hundred of them, come over to the Lord's side. There have been hours of bitter anxiety over the second birth, nurture and growth of these children of the Father. Who would not love them in the Lord; and do his best to serve them at the Lord's Table with the best Bread of Life he can hand from God to the souls now in special communion? Do we not stand on holy ground? Do not the Children in China ask for the Best **BREAD OF GOD** that you can give them? Will you give them stones; because you can carelessly gather the stones, while it takes your very life blood to make the **BREAD** and in God give it to them?

And now a thankoffering is taken for famine relief and for the China Home Mission Board. The contributions denote a growing spirit of public liberality on the part of the members of the Church of Christ here.

Friends, you have helped in all the work that has been required to gather this congregation at Lakeside. Here are some souls who truly love the Lord and try to serve Him. The Y. M. C. A. Secretaries like to come here on account of the special Christian atmosphere they find in this place of active work. Neither you nor I will ever be able to see all that this congre-

gation means unto our blessed Master and how He is going to use these souls for His Kingdom in China. But this is only one little corner of the great service He is asking of you in this wonderful land, the greatest missionary opportunity of any age.

Sincerely yours,
WILLIAM EDWIN HOY.

VI

August 18, 1921.

Dear Friends in the Reformed Church:—

In writing of an evangelistic trip to Yochow Port, one must speak of the difficulties of the work in that place. Let us refer to the case of Bodhidharma, who came from India to China, and tried to convert the Emperor Wu Ti of the Liang dynasty; but, failing in his attempt, because he insisted that real merit lay not in works but in purity and wisdom combined, he retired full of mortification to a temple on Sung-shan, where he sat for nine years before a rock, until his own image was imprinted thereon. Truly he who sits with his face to the wall must rely upon those spiritual forces which can melt the hardest hearts. Even in a materialistic sense, geology is witness to the metamorphism of the rocks. One of the great Roman Catholic pioneers of China Missions cried out—"O Rock, Rock, when wilt Thou open?" Today the Impossible is the Possible. In this is manifest the Might of the Holy Spirit.

Yochow Port is a strong seat of commerce and navigation. Here is a Custom House manned by foreigners under the auspices of the Central Government. It is through these foreigners that we obtain information which the newspapers have not enterprise enough to collect. Mind you, some of this would open the eyes of the world to the subtle forces against which the better class of Chinese and the missionaries must continually contend. Here converge the two mighty streams of boat traffic from Changsha and beyond and from Changteh and the regions much farther inland. Influences that corrupt and harden the moral nature of men are at work night and day.

At this Port we have a Day School for boys and a Chapel, with rooms for teachers

and the evangelist. All this makes a large property which is under one roof. This building is itself a silent witness to Him Whom we serve in Church and School. From these two agencies of Christian effort go forth streams of grace that are like unto a mighty leaven. Possess thy soul in the patience that wins the day.

We have had some earnest preachers and teachers in the Port Chapel. A number of good students have come from this school to Lakeside and the small congregation is not to be despised in the day of small beginnings. These two branches of our work and the individual evangelists, teachers and pupils as well as the members of the Chapel in that difficult place are carried on our hearts to God in daily prayers that breathe forth our very souls in pain.

Here we are. We came down this Sunday morning in the community boat from Lakeside, calling at Yochow City for Bro. Whitener, without whom I go nowhere these Sundays. The Church members and the School have been waiting for us. They always seemed cheered by our presence. It is the powerful fellowship of universal brotherhood in Christ Jesus that helps these men, women and children to persevere in the way of the Lord which is beset with many dangers and hardships for them. All praise to their faith and steadfastness.



MRS. HOY AND HER GRANDDAUGHTERS,
RUTH AND EDLE KIAER

To change our first figure of the rock, they cling to the Rock that is higher than they.

These people love the hour of Holy Service. They love to sing and pray, to meet in the special presence of God. As they receive new instruction and the refreshing sense of the truth as it is in our Saviour, they feel stronger for the life of another week. They know it is good to be here in God's House.

Look at those boys. See their faces light up with interest and pleasure, as the preacher pauses, now and then, in his sermon on Perfection, and asks them questions, using the blackboard to illustrate the theme. Yes! they can understand when the theme is applied to their lessons and grades. Now is the time to ask them to apply the same to their daily conduct. Who can help them? Who is waiting to help them? Who is ever willing to help them? JESUS. And who does not know that when the boys are interested their parents are not asleep in the pew? We are all the better for keeping awake.

With all your personal and social problems, little congregation at the Port, am I in the fullest sympathy. Yours is a great opportunity to let the light that is come into your lives so shine that others may be shown the way. Thousands and hundreds of thousands of boats pass your Port every year. Shine out upon the waves, and your Father in Heaven shall be glorified.

Sincerely yours,
WILLIAM EDWIN HOY.

VII

August 25, 1921.

Dear Friends in the Reformed Church:—

In the dark of the night we will walk from Lakeside along the railroad to Yochow City, thus setting out upon the first stage of our trip to Niehkiashih. Will the train be on time? No one can tell. Of course there is a schedule time fixed; but we may have to wait for hours before the engine's dim headlight can be seen coming around the curve. You may ask the station master about the arrival of the train. You are not likely to get much information. Your question, however, has

opened the way for a friendly invitation to come into his room and rest; for there is no general passenger waiting room in the equipment of this railroad. When I started last year on my long journey to attend the General Synod, a number of us were invited into the bedroom of one of the men. Mr. Reimert for a while sat on one of the beds, which is quite the proper thing to do in China. Presently he jumped up and shook off some of China's millions. Ah! that was the last good laugh I had with him, and he was a jolly good fellow. That night's laugh still remains with me. It was a touch of life.

There's the light of the locomotive! There is no shout of "All aboard." That is never given on this road. Stand not on the order of your going into the train. Everybody for himself. No one waits for those who are coming out. Scramble, scramble! Push, push! There the pick-pocket is busy. You do not deserve much sympathy; for in your greed to get in first, before any one could get a chance to alight, you pushed weaker men and women rudely aside.

Third class accommodations to stand for a few hours. They also run who stand and wait. Learn to sleep on foot. You'll not need any poor pillow.

Here is Wulipai. I see the landlord of yonder inn. He has a son in the Lakeside institution. As a matter of course we receive the closest attention. Presently "I lay me down to sleep" a few hours on the dirty floor. The soldiers have exclusive use of the few beds of the small inn. Happy dreams!

Early in the morning we take a hurried and scanty breakfast and then off to Niehkiashih. Two men to a light wicker chair and we travel on in gay spirits. The chair-bearers are in fine humor and engage in conversation with their passenger; and it is surprising to notice how much information one can pick up in this way through the Henry Ward Beecher method of riding with the engineer. My two men ask a few questions about Jesus. We point to Him.

There are the teachers and pupils of the Day School and also the evangelist with some of the members and inquirers. These

have come to meet us and greet us. All the way to the Chapel there is heard the din of firecrackers.

At the Chapel we hope to rest a while and then have our dinner. No: that cannot be. See this crowd of men, women and children. They have all come to hear you preach. We cannot keep them waiting. Some of them have come more than fifteen miles and must go home early in the afternoon. Without a moment to rest we are literally from the chair into the pulpit. Tired as you are, you forget it all in the knowledge of the circumstances of this gathering. You stand between them and God. May He give the message this noonday service; and we know He is not far from us. Preaching in God's presence and conscious of His yearning for these people, you forget self and let Him use you. Then come the invitations to visit the various villages represented here. Oh! these open doors and no one to take up all these great opportunities!

The next day, Sunday, the evangelist's wife and little daughter are baptized. Then follows Communion. In this little band of Christians there are several, I am told, who are making good progress in their new life in Jesus.

The gentry come later in the day to ask that we procure a better place for our Chapel and Day School. Some of these may have mixed motives in thus coming forward and showing personal interest in the matter; but it is a help to the cause. A new property has recently been purchased; and the Christians and the people of Niehkiashih are the happier for the greater hopes thus raised.

On our way home we whistle as we used to do when we went fishing with father.

Sincerely yours,
WILLIAM EDWIN HOY.

On the Way to China

Our missionary, Rev. J. W. Owen and family, spent part of their furlough with relatives in Wales. He made a number of unsuccessful efforts to secure passage from Liverpool to Shanghai, via the Suez Canal, but without avail. At last, driven to the point of desperation, the Secretary made a final attempt through the Canadian Pacific Steamship Company, and he was successful. The whole affair was so quickly done that the agent at the Liverpool offices was unaware of what had transpired, but Mr. Owen told him, "You see,



REV. JOHN W. OWEN AND FAMILY, WHO HAVE RETURNED TO HUPING COLLEGE, YOCHOW CITY, CHINA, AFTER FURLOUGH

our American friends are able to do with comparative ease, what you regard as impossible over here." Well, Brother Owen and his family are now on their way to Yochow City and he says: "We are so glad that God has opened up the way for us to return to the work to which He in His grace called us years ago."

Another Letter from Dr. Adams

Yochow City, China,

August 5, 1921.

Dear Friends:

We are at war again. A week ago the forces of our Province of Hunan were launched suddenly against the neighbor Province of Hupeh. For what reason? Who knows? The poor soldiers do not know for what they are fighting and giving up their lives; the poor country people and townfolk know not what it means, save that they are torn from their homes and work, to carry heavy loads for the soldiers! It may involve the whole of China in war. The "leaders" do not know what to do, or what sides to take—for they are blind leaders of the blind. So we just go on with our work and wait to see what the outcome will be. Paul said: "One thing I do." I like to divide it into two parts, according to James 4: 7, and these two things I do, and try to relate them to all things. So we are trying to salvage men out of the devil's work. May your prayers be with us effectively, James 5: 16, "working-prayers," or prayers that work.

Here is a captain, wounded in the foot. An opportunity presenting itself, I had a talk with him for a couple of hours one evening, and as the Lord had already prepared his heart he took in the truth and decided for Christ. He is such a contrast to the lieutenant who was here for such a long time, but obdurate to the truth, saying yes, yes with the mouth, but evidently not taking it to heart. Another captain was brought in, shot through the bowels; a man of fine appearance and intelligence. His condition was critical, as he had been shot the day before. We had a talk with him and prayer before giving the anaesthetic, and then repaired the wounds of the intestine. He seems to

be doing well, and we are hoping for his recovery—at least that he will learn to know the Lord. Another man, a young fellow of nineteen, shot through the shoulder, lungs and the spinal cord, the lower half of the body paralyzed and slow death before him. Had a talk with him and tried to explain a little of what prayer meant. Gave him a little prayer to repeat: "Oh, Jesus, help me to understand the True God," but he forgot it and did not understand very well. So I added the second item, "and help me to resist the evil spirits." Then he got on better. I gave him a New Testament, and he and his brother are reading, and he is trying out that prayer for today. In the West few believe in the power of evil spirits, but they are very real factors to be reckoned with and dealt with effectively. God is Spirit, and so is Satan, and we are privileged to partake in this great war. The angel-fighting spoken of in Daniel is no myth; it is genuine fighting. Paul says we wrestle against the spirits of the air, under their great prince. I have learned some things since coming to China which we are never taught at home. So I watch each case with deep interest and try to counter the enemy according to the fight he wages in each case. Sometimes we are perfectly helpless; forces insufficient, etc.; but some of our helpers have been making progress and are real prayer-warriors. There was a picture of one of them in THE OUTLOOK OF MISSIONS not long ago. I may write of him also, sometime, but could not do him justice anyway. He is pure gold. Fifty cars of wounded soldiers passed through here on the way to Changsha. Several thousand have been wounded or killed. Our man with the heart on the right side is doing well, although the left lung is destroyed.

Yours in service,

W. F. ADAMS.

Life in a Buddhist Temple

[The following account was written several years ago by a very earnest young Christian who received baptism from the late Rev. H. H. Cook and is now a student in the Imperial University, Tokyo. The manuscript was given to the Rev. Paul F. Schaffner, who was then attending the Japanese Language School in Tokyo and together with this young man teaching in the Sunday school of our Azabu congregation in Tokyo.]

THE temple I lived in was a large one in Tokyo. It is different from the common temple. To explain, there are many shrines in Japan, and the services and other works of them are generally done by Shinto priests, but there are some shrines which do not belong to Shintoism, but to Buddhism. And the shrine or temple I lived in was of this kind. No funeral ceremony is ever held there, and man or woman who is even in mourning cannot visit this temple.

Thorough the interest of a friend of mine, whose uncle is a Buddhist priest of another temple, I became a resident of this temple for a short time. Though his uncle and aunt were very kind to me, I could not help feeling uneasy when for the first time I went there, where a quite different religion is believed and when I thought that it is only I that believe in the Heavenly Father. No one knew that I was a Christian, but by the time I left there some of the priests seemed to have come to know about it. And two or three years ago, when I went to church for the first time for service—not for the service, but rather out of curiosity—I felt very strange about the house, about the Bible, and most of all about Mr. Cook, a foreigner. Now I had a similar feeling in the Buddhist temple.

Going into the house I found several men, young and old, some in white clothes, some in common dress. I heard that the men in white clothing were all priests, among whom there were some students of a Buddhist University. When I went into the room they stared at me, and one of the priests, an elderly man, asked me several questions about my occupation, my education, my future purpose and how long I would stay there. I was glad they did not ask my belief. Going farther I came in front of the Superior. One of

the priests who took me made a very humble bow and I followed his example. I learned there were about twenty men in this temple, among whom about eight were priests. My first impression there was of the largeness and the splendor of the temple and the house (these two being separated). There were about twenty rooms in all, and a beautiful garden.

From the next day I was to sweep the house every morning. Now to sweep was not easy, because there were so many rooms. Four rooms were used by the Superior alone. Every morning the Superior went up to the temple for prayer, and when he was going to do so I had to beat a large drum as a sign, spread a mat on the passage, open the gate, prepare his shoes, and keep making humble bows at the porch while he passed. I had to do the same thing when he returned from the temple. Moreover, I had to see the visitors, and answer the telephone. I found it very unpleasant when visitors came at midnight after I was in bed. There were four boys in the temple. In the evening they came to me to study, and I taught them English, Japanese, Chinese classics and arithmetic. I intended to take the entrance examinations of a certain school, so I studied English very hard. They thought I was very good at English, although I am not, and one of the boys was kind enough to show me English books in the temple. I was very glad when I found among them an English Bible; I don't know who had it. Not so long after this I found a Japanese New Testament and another Bible. One day I was singing an English hymn, and listening to it one of the boys eagerly asked me to teach it to him. I hesitated a while, but he was so eager that I taught it to him in English. It was the hymn, "Anywhere with Jesus I can safely go." He never ceased singing it while doing his work, even in the Superior's room.

I went there on the fifteenth day of November, and it was already getting cold. At the end of the year we were busy repairing the window paper and making new *tatami* (mats). Then the year-end presents and the New Year presents were very abundant. Sometimes five hundred

yen (\$250) were presented to the temple, and in that case the Superior's portion was two hundred *yen* (\$100), priests' generally about fifty *yen* (\$25), and I had only half a *yen* (25 cents) as mine. As the new year presents, the Japanese *tenugui* (towel) or *furushiki* (piece of cloth in which everything portable is wrapped in Japan) are used; and in about ten days I had many towels—far more than I could use.

On the last night of the year a few priests and I had to sit up the whole night and wait for possible visitors. As the night advanced the number of visitors decreased, and by and by when the priests thought no one would come any more, they became tired and hungry. Then some of the priests asked me to go to the kitchen and bring a bottle of wine. Some went to the town and bought oysters and octopuses, of which they are very fond. They ate and drank. Now they drink almost openly, but they are forbidden to eat fish meat or anything like it. And if a priest should break this commandment he is called *namakusa bozu* (an unclean priest). Just then sounds of footsteps were heard at the porch, then silence, and the sounds were lost. Some hid their dishes behind the desk, some under the mat, and I pushed the bottle near at hand into my pocket because I knew it would prove their disgrace. Unfortunately that bottle overturned in my pocket, and my new suit got very wet. The next morning the many good people came to worship the Buddha, respecting the priests, knowing nothing about the scene of the previous night.

Now I will write the Superior's daily program. He got up at about eight in the winter. As soon as he gets up he has a bath, and without taking breakfast goes up to the temple for prayer. About two hours after he comes down from the temple, and entering his own rooms he has dinner. I think this is his only task. It is very seldom that he is at home in the afternoon and takes his supper in the house. He goes out in the afternoon and I don't know where. He usually returns home at midnight, sometimes intoxicated sometimes not.

To speak of prayer there are several kinds. Some prayers cost one hundred *yen* (\$50), some ten *yen* (\$5), some seven and a half *yen* (\$3.75), some five *yen* (\$2.50), some five *sen* (three cents), and some three *sen* (two cents). The one hundred *yen* prayer is done by three chief priests for about twenty days. I don't know exactly about the second. The Superior seems to pray in a secret place. The manner of this prayer is known by none but the Superior. When the Superior is about to die he chooses his succeeding priest among his students, and teaches him alone the manner of the prayer, and they say that the Superior is informed by Buddha when he shall die. The third prayer was strange to me. About eight priests are necessary in this prayer, and they read together the sacred books, which are very difficult, written in ancient Chinese. Common priests do not understand the meaning; they only memorize it. When I was in primary school in the country, a son of a certain priest, about twelve years old, was often present alone at a funeral in his father's place, only because he knew the sacred books by memory. This is what I know about their prayers. I am sorry that I had no chance of seeing the rest.

The Buddha of this temple is said to be very fond of the garden radish, and if a man believes in this Buddha and dedicates radishes, he, they say, will become rich. Many, many radishes were brought down to the kitchen and were used in every supper. The Buddha is also said to be fond of cakes, and every day an abundance of them were dedicated to the Buddha. And every day we ate as many as we could when they were brought down to the kitchen.

Now I must stop. I left there on the twentieth day of January, thanking them very much for the favor they did me. I disliked their misconduct, and my prayer on my departure was that the Lord will deliver them from their sins.

Jottings from Japan.

Itinerating Notes

BY REV. EDWIN A. BECK

OUR last itinerating trip was just before the Mission meeting in July. We took a stereopticon and a good set of slides to Linsiang and Yunki, to give lectures for the benefit of our Mission-school boys and their friends. Mr. Hsiung, our able associate at Lakeside, went along as lecturer.

Military movements were already interfering with the lines of communication, and the steam launch, poor enough at its best, that plies daily between Yochow and Shinti, was impressed into the soldiers' service. So we were obliged to make the twenty miles down river in our small Lakeside rowboat. But the wind that in the early morning was so threatening died down, and we were able to make the journey safely and fairly comfortably; and as a consequence we were enabled to fulfil the engagement that had been made for us. A packed and noisy audience was on hand, but they were appreciative and fairly orderly, and as a result of the night's entertainment we felt we had accomplished a good work for the school and the chapel.

Early next morning we packed our outfit and set out for Yunki, a walk of ten miles overland. Our school teacher there we found to be sick with malaria, and it was necessary before we left to make arrangements to take him along to the hospital at Yochow.

But the prospects for the evening lecture, they told us, were not very good;

there was a Chinese theatrical going on on the public streets, and we need not expect many at a "magic lantern" entertainment. We prepared, however, and brought into place all the available seating of the chapel, and it was not too much!

By the time we were ready to proceed with the lecture, every available space was occupied, not even standing room to be secured. The doors were jammed, and away out into the street people were clamoring for a chance to get near, and were jumping over one another's shoulders to get inside.

We forced the doors shut and tried to secure sufficient quiet to enable Mr. Hsiung to lecture, but to no avail; there was too much banging and shouting at the doors. We tried to shove the pictures through without comment, but even that would not do; the mob on the outside was so insistent and so threatening that we had to discontinue abruptly. We turned off the lantern light; we even removed the lantern and outfit from the room, but the people would not leave. We sent in teachers to inform the mob that the lecture was positively discontinued and they had better quietly go home; but they would not move. They whistled and shouted and held the fort.

Then we turned our predicament into an opportunity to preach the Gospel. Calling Evangelist Tang to the platform, we invited him to give a Gospel message, and he, after quieting the mob down to attention, preached the Gospel message to a crowd that would otherwise hardly have heard it. Yochow City, China.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for Month of September

Synods	1920			1921			Increase	Decrease
	Appt.	Specials	Totals	Appt.	Specials	Totals		
Eastern	\$3,799.56	\$410.34	\$4,209.90	\$3,340.24	\$565.00	\$3,905.24	.....	\$304.66
Ohio	1,350.00	1,022.75	2,372.75	1,510.00	936.65	2,446.65	.....	\$73.90
Northwest	387.28	951.00	1,338.28	316.00	5.00	321.00	.....	1,017.28
Pittsburgh .....	.....	.....	.....	1,306.44	125.00	1,431.44	1,431.44	.....
Potomac	1,949.33	424.25	2,373.58	1,363.60	722.80	2,086.40	.....	287.18
German of East.	300.10	.....	300.10	200.00	.....	200.00	.....	100.10
Central	225.00	125.00	350.00	500.00	125.00	625.00	.....	275.00
Interior .....	.....	92.45	92.45	30.00	.....	30.00	.....	62.45
Southwest	364.55	.....	429.55	673.70	25.00	698.70	.....	269.15
W. M. S. G. S. . . . .	.....	3,303.70	3,303.70	.....	1,533.18	1,533.18	.....	1,770.52
Annulity Bonds..	.....	.....	.....	.....	.....	.....	.....	.....
Bequests .....	.....	476.25	476.25	.....	2,452.37	2,452.37	1,976.12	.....
Miscellaneous ..	.....	5.00	5.00	.....	.....	.....	.....	5.00
Total	\$8,375.82	\$6,875.74	\$15,251.56	\$9,239.98	\$6,490.00	\$15,729.98	\$4,025.61	\$3,547.19
						Net Increase	\$478.42	

Woman's Missionary Society

EDITOR, MRS. EDWIN W. LENTZ, 311 MARKET STREET, BANGOR, PA.

EDITORIAL

THE tide of religious movements has brought an unusual responsibility to the Alliance of Churches holding the Reformed Faith. Our immediate responsibility is to the Hungarian congregations which are becoming an integral part of the Reformed Church in the United States.

Count Joseph Duzenfelt, the official representative from the Synod of the Reformed Church of Hungary, is in this country for the purpose of consummating the transfer of the congregations, which had held allegiance to the National Church of Hungary, to the Reformed Church in the United States.

We believe the W. M. S. will be greatly interested in two statements made by Count Duzenfelt. He said the congregations under the Reformed Church in the U. S. far surpassed in efficiency and evangelical spirit those which had retained their allegiance to the Church of Hungary. And also in a number of addresses he spoke of the great need for educated Hungarian women.

A responsibility in which our interest is secondary only to the Hungarian situation is the new Reformation in Czechoslovakia. We quote the following: "At a meeting of the Pan-Presbyterian Alliance held at Pittsburgh, September 16-26, no subject aroused more interest than that of help for the Reformed and Presbyterian Churches. As they that are strong ought to help those that are weak, it was the feeling of the delegates assembled there from all over the world, that the situation called for immediate, concerted action on the part of all of the Reformed and Presbyterian churches of this country and the British Isles. Men are needed, money is needed for buildings, for destitute pastors, for widows and orphans in Hungary, Italy, France, Belgium and other coun-

tries; our sister churches are suffering want, are struggling against tremendous obstacles. But in no country is the opportunity for advance work for the Protestant cause as great as in the new Republic of Czechoslovakia."

We feel ourselves fortunate in being able to present the timely article, "The New Reformation in Czechoslovakia," written by Rev. Kenneth D. Miller during his last busy days in America.

Trained for the Task

The Committee on "Work in Europe" of the Presbyterian Church selected Rev. Kenneth D. Miller of the City and Immigrant Work Office to organize the Protestant movement in Czechoslovakia because of his wide acquaintance with the people, customs and country. Mr. Miller has worked for eight years among the Czechoslovaks. As Immigrant Fellow of the Board of Home Missions of the Presbyterian Church, he spent a full year in what was then Bohemia studying the language and conditions prevailing there, so as to enable him to minister more helpfully and sympathetically to the Czech population of this country. Upon his return, Mr. Miller labored among the 30,000 Czechoslovaks of New York City, being a director of the Jan Hus Neighborhood House on East 74th street. During the war Mr. Miller served with the Czechoslovak army in Russia and Siberia for two years, having charge of the Y. M. C. A. work carried on for those remarkable troops. He was with the Czechoslovak troops on their historic anabasis across the Siberian steppes, during their campaign against the Bolsheviks, and was familiarly known by the soldiers as "The Uncle from America." Mr. Miller is one of the few Americans who has been able to acquire sufficient knowledge of the Czech language to preach in it.

The New Reformation in Czecho-Slovakia

REV. KENNETH D. MILLER

THE greatest religious movement since the days of the Reformation is rapidly gaining headway in the new republic of Czechoslovakia. Freed from the foreign yoke of the Hapsburgs, which for three hundred years has forced an alien political rule and an alien religion upon them, the Czechoslovaks are now able to breathe freely, to think for themselves, and to express their deep religious feeling in their own way.

Under the leadership of that statesman, President Masaryk, the Czechoslovaks are making splendid use of their new-found political independence, and are building a state which is giving increasing signs of becoming an oasis of order and constructive progress in the midst of the chaos and unrest of Europe. The Czechs are an essentially democratic people, and with their love of democracy have an unusual amount of intelligence and practical ability, so that they are going about the task of building a new republic in a most business-like way, which augurs well for the future.

They, like all the Slavs, have always been an essentially religious people. They demonstrated this fact to the world in the days of Hus and the Bohemian Brethren, when the Czechs maintained unsullied their pure Protestant faith in spite of bitter persecution, and earned for their land the name "The Land of the Book and the Cup." This religious feeling was finally choked by the Hapsburgs and Rome, at the time of the anti-Reformation, but it never entirely left the Czech heart. Consequently with the advent of complete religious liberty there has come a nation-wide revival of the old Hussite faith. This has led to the rejection on the part of hundreds of thousands of people of the faith imposed upon them by their former rulers, and the inauguration of a wholesale movement away from the Catholic Church.

One result of this extraordinary situation has been the formation of an entirely new church called the Czechoslovak National Church. This movement was led

by some two hundred former Catholic priests, who seceded from Rome and took their parishes with them. The dogma and ritual of the church remains essentially Catholic. But there are these great differences. Mass is observed and preaching held in the native tongue instead of the Latin; the priests are allowed to marry; the Bible is given to the people; the church buildings are made available for Protestant services when necessary; and the rule of Rome is denied. Already this church has enrolled 800,000 people and more are being added daily. The most friendly and cordial relations exist between this new church and the Evangelical Church of the Czech Brethren, which is the historic Protestant Church of the Czechs.

This church, too, is reaping the fruits of the harvest. With the declaration of independence, the two historic branches of the Protestant faith which had been given recognition by the Austrian government united to form one body, which was called the Evangelical Church of the Czech Brethren. This church has adopted the old historic creed of the Bohemian Brethren, but it is really Presbyterian in its form of government and is a member of the World Alliance of Churches holding the Reformed faith. This church numbered but 175,000 members two years ago. Now the membership has about doubled and their leaders state that fully 500,000 people can be gained if only preachers and meeting houses can be provided. The native Protestant ministers are simply swamped by the magnitude of their task. People are coming to them in thousands seeking admission to their church asking for preaching services, instruction classes, Sunday Schools and Bibles. In one part of Prague 6,000 new members have been received by one congregation; in another 4,000. In places where three years ago not a single Protestant could be found there are now congregations numbering two, three and five hundred. In the Pilsen district, particularly, the movement is very strong. Fifteen thousand people have signified their desire to become Protestants. But there are only two ministers to care for them. All the ministers are preaching almost

daily and three or four times on Sunday. Laymen have been pressed into service for lectures and even preaching. But still thousands and thousands have no regular ministry, and are turned away hungry when they come seeking the Bread of Life. The church buildings are woefully inadequate to house these new converts. Services are held in relays, but still thousands have to stand outside. In the summer out of door meetings were held which were attended by as many as ten thousand people, but this cannot be done in the winter time. Protestant ministers have in their letters mentioned at least twelve places where there is a congregation of at least a thousand and no church building.

Is it any wonder then that these men call to their brethren here in America for help? "Send us men and money" they write. "We need both—but most of all we need your men."

The Presbyterian and Reformed Churches have some sixty Czech speaking ministers in this country, who serve the 500,000 Czechs of America. The need here is great, but in the face of this unusual opportunity the need for them in their old country is greater. All of these men are Americans now, having their American citizenship papers and best of all an American spirit and point of view. This makes them all the more valuable for work abroad, for the church there needs something of our American point of view in meeting this situation. Some of these men rank with many of our colleagues abroad in ability. There is Rev. Krenek for instance, who electrified the General Assembly at Winona by his brilliant address. Mr. Krenek finished his theological studies here and for seven years was the pastor of the largest Czech Presbyterian Church at Silver Lake, Minnesota, and known throughout the Czech colonies of America for his brilliant oratory. Mr. Krenek throws his whole personality into every word he utters. His gestures are dynamic as he speaks. He paces up and down the platform. He runs his hands through his great shock of hair. But all the while he is giving out a message of extraordinary brilliance and power. A splendid student and scholar, Mr. Krenek makes every address a masterpiece

of literary quality, and scholarly thought, and throws into it the entirety of his consecrated Christian personality. A year ago his Czech friends here, members of the Bohemian Presbytery of the Central West, sent Mr. Krenek abroad to Czechoslovakia. His work there created a sensation. Thousands flocked to hear him and his fervid oratory gave a great impulse to the revival movement. There was great lamentation in Protestant circles when Mr. Krenek returned, and from that day to this every mail has brought letters from the old country beseeching Mr. Krenek to return to them. Similarly Rev. J. W. Dobias, of Texas, has rendered an unusual bit of service in Czechoslovakia until obliged to return to his family in America. Working in the Pilsen district, Mr. Dobias preached to thousands nearly every day, and did much to bring about the extraordinary Protestant movement in that region.

So our Czech brethren write: "These men must come back to us. And send with them as many of the other Czech speaking ministers as you can possibly spare. We need them. We need them desperately and we need them now. If you can send some funds with them to erect church buildings we shall be grateful, but send us the men in any event."

"Everyland" Will Bring a Happy New Year to Many Children

The publishing of *Everyland* is assured. The January number will be the first to appear and the price will be \$1.50.

Everyland has a history which means nothing to the children, but a brief reference to it may help some of us to appreciate the value which certain persons attach to a missionary trained childhood.

Years back, Mrs. Peabody began to publish *Everyland*. Each year it cost her thousands of dollars. Some years it was necessary to put as much as \$11,000 into the venture. This was done so that the children might have the most attractive and best missionary information. Later the Mission Boards and the Missionary Education Movement published the

(Concluded on Page 522)

A Prayer for Women

OH, Thou Son of Mary and Son of God! Who didst count it no dishonor to be born of a virgin; Who wast subject to Thy earthly parents from earliest infancy, and in Thy dying hour didst make loving provision for Thy mother! We pray Thee give earnest heed to the prayers of Thy servants, the daughters of men, as we humble ourselves before Thee in this the day of our great opportunity, and of our grave responsibility.

We thank Thee for the abundant life brought into the world by Thy coming, and especially for its benefits to the world of womankind in all lands that have come to know Thee aright. Hasten the time when all the dark distinctions of race or sex shall disappear before the rising of the Son of Righteousness.

As it has always been our task to bear life, and to give to it its earliest direction and impress, we pray Thee to give us a steadying sense of the responsibility that has become ours of moulding the larger life about us. Spare us from all semblance of pride and arrogance. Give us clearness of vision, earnestness of purpose, and the indomitable ardor of action.

Free us from the frivolities and foibles

that so easily beset us. May we clearly see the leadings and influences of all false fashions that under the guise of beauty tend to lure men to their fall; and may no form of dress or conduct of ours make it more difficult for men to be strong or women pure.

Grant us true knowledge of the dependence of men upon us for their earlier as well as their later ideals of truth and honor and worthy ambition, and prepare us by education and training to fail them not in their hour of need. As Thou hast called us to large responsibility in the home and the Church, as well as the wider work of the world, we pray Thee to use us as instruments in Thy hands to fit the race for citizenship in the Kingdom of Heaven.

Fulfill to us in richest measure the hope of the new day; transform its opportunity in obligation; and grant us grace, patience and power to discharge to the uttermost our obligation to a waiting world, and to Thee.

We ask it all in Thy name. Amen.

GERTRUDE H. APPLE,
Hood College,
Frederick, Md.

The Reformed Church Messenger.



THE MUSIC CLUB OF MIYAGI GIRLS' SCHOOL, SENDAI, JAPAN
The Club Was Inaugurated by Miss Mary E. Schneder Last March

The New Glarus Colony—Early History and Progress

(To be used by the W. M. S. with the program based on Chapter IV of the text books, "From Survey to Service.")

New Glarus, which today has a population of a little over a thousand, is beautifully located among the hills of Green County in Wisconsin. The early settlers located there in the year 1845 after a journey of more than five thousand miles from the Canton of Glarus in Switzerland. This site had been selected by two advance agents sent out by the emigration society of Glarus. One of them was a judge, Nicolas Duerst, the other a blacksmith named Fridolin Streiff. All the colonists came from the canton of Glarus.

Why did they come to America? You will ask. Let us see. In Switzerland, at least in some of the cantons like Glarus, land owned by the government is divided yearly among the adult male citizens for the purpose of cultivation. As the population increased the parcels of land naturally became smaller. Some families had to be satisfied with one hundred and sixty to six hundred and forty square yards. In the year 1844 a time of great industrial depression set in. Factories shortened the hours of labor, minimized wages, and, in some cases, closed down altogether. This, coupled with a scant harvest, caused distress and impoverishment. Finally the more progressive ones suggested emigration to America as a means of relief. Thus on the 10th of April, 1845, one hundred and ninety-three individuals gathered at the Linth canal and began the long journey, which brought them to New Glarus on the 15th of August. When they arrived at their destination but a scant supply of food was left, but the streams abounded in fish which they gratefully caught and ate. A large hut was erected where the colonists found shelter. Later log huts were built, with roofs of wild hay and room enough for two families, so that the colony was at least to some extent prepared for the winter. Still there were many difficulties to overcome. They were in a strange land, far away from their old home, ignorant of the language, customs and laws of the new

country, ignorant also of the prevalent mode of cultivating the soil. The neighbors looked upon these foreigners with distrust, which together with a want of proper clothing and the necessaries of life, was indeed a dark outlook for these colonists. When spring came they began to work, each colonist clearing the tract of land allotted him. The two advance agents had bought twelve hundred acres. As no horses were at hand, breaking the soil had to be done with spades and shovels.

It seemed providential that during the first spring cattle were brought to this section from Ohio. Out of a reserve fund a cow was purchased for each household. That was to them a great boon, for while the American methods of farming were unfamiliar to them they knew how to take care of cattle and how to make butter and cheese. They were thus led to take up dairy farming for which the land is especially suited. Although the beginning was difficult, yet with stout hands, faith and hope, these sturdy pioneers forged ahead. One who visits this settlement today will observe on every hand large herds of cattle peacefully grazing on the hillside pastures, well kept farms with spacious barns and comfortable homes.

During the first few years of residence at New Glarus the minds of the settlers were occupied mainly with the providing of food, clothing and shelter and looking after the material welfare of the colony. Very soon, however, they directed their attention to their intellectual wants, and as early as 1847 a school was begun in a log house, and in 1849 the first school house was built in the village. Besides this school which was taught in the English language, a German school was begun, and later on an evening school, taught in German by Christian Luchsinger. Not only did they build a school house but a church. This was built of logs and was erected before a minister was on the field. In 1850 the Reformed Synod of Glarus in Switzerland sent them a graduate of the Mission House at Basel, the Rev. W. Streissguth, as pastor. With his help they organized a church. This is the oldest Reformed congregation in the state of Wisconsin. For many years they were

connected with the Reformed Church in Switzerland, but this connection was severed automatically later on by ceasing to send annual reports to the mother church in Glarus. Due to the inborn love of independence of the Swiss, for many years they remained an independent organization in this country, although they were in close touch and sympathy with the Reformed Church here. On January 20th, 1919, they decided to become an integral part of the Reformed Church in the United States. Under the wise leadership of its present pastor, the Rev. G. D. Elliker, this Church is steadily growing and increasing in usefulness and service. They are interested not only in themselves but in others, which is shown by the fact that at their last Mission Festival in August the sum of eighteen hundred dollars was contributed for missionary purposes. The Church is today the largest Reformed Church in the state of Wisconsin.

PAUL GROSSHUESCH.

Pastor Peace Reformed Church.

St. Paul, Minn.

The Prayer Calendar

The Prayer Calendar has been a friend throughout the year. Month by month a companionship of spirit existed between the woman who wrote the prayer and the thousands of women who used it.

The prayer for the closing month of the year was written by Mrs. Allen R. Bartholomew, of Philadelphia.

Organization Notes

On October 1st a Mission Band was organized in the First Reformed Church, Palmerton, Pa., with 23 charter members. The following officers were elected: Pres., Mary Mohr; Vice Pres., Dorothy Cummings; Secretary, Stella Zeigler; Treasurer, La Rue Wertman; Deacons, Alvin Fogleman, Wm. Brobst, Albert Kleintop; Leaders, Rev. and Mrs. J. G. Kerschner.

The Mary E. Hoy Y. W. M. A. was organized in Christ Church, Hagerstown, on September 16th, with 14 members.

Mrs. Cecile Gutelius is the leader; Vice Pres., Miss Anna Dubel; Cor. and Rec. Secretary, Evelyn Ditto; Treasurer, Vesta Eyerley.

On September 9th a Y. W. M. A. was organized in Messiah Reformed Church, Philadelphia with 7 charter members. The immediate aim is 100 members. The following officers were elected: Leader, Mrs. Wm. Barber; President, Miss Anna Herold; Rec. Sec., Miss Mary LaRose; Treasurer, Miss Myrele Sly.

Experiences in Organization Work

IN a recent trip into Ursinus and Minnesota Classes of the Synod of the Northwest, I presented the work of the W. M. S. in 10 congregations, speaking seven times in English and five times in German. Two W. M. S. and two Y. W. M. A. were organized, and others expect to take definite action this month. Everywhere I was so cordially received, that I felt at home immediately. How often I wished that I might accept the many hearty invitations to stay a few days, but that was impossible.

As a result of my visits in these various congregations I realized as never before, how conditions and problems in one place differ from those of all other places. I doubt whether there are any two alike. Between some congregations the difference is slight, while others differ widely. In one place we find community life highly developed, in another we find it very weak. In one place spiritual life is strong, the life of the entire community centers about the services of the Sabbath day, and every member of each family is in church if he is well enough to attend. In other places church services are not so highly prized, and attendance is influenced by the least inclemency of the weather, a Sunday outing, or a berry-picking excursion.

In some farm localities all the members of the congregation live within a radius of two or three miles, and every family within that radius is a member of that particular congregation. In other places the members are scattered as far as ten miles in various directions. In some rural communities the women drive the cars themselves and can get together easily, in other localities no woman drives a car, and the attendance at meetings depends entirely on the possibility of the men taking them and calling for them again.

It is self-evident, that it is difficult to have a successful organization for the women under these conditions.

Then comes the difference in language. In some congregations the W. M. S. can be satisfactorily conducted in the English, in others the German best meets the needs. In still others there are individuals who understand too little German, and others who understand too little English to get enough out of the program. The W. M. S. in some congregations has solved the problem by meeting in two sections, while in others the program is divided, some numbers being given in English, and others in German.

This problem of language does not, however, materially effect the work of the W. M. S. It is the subject that is all important, the language through which the information is transmitted is of minor importance. The use of one or the other language in the congregation does not necessarily hasten or retard progress. It is sometimes intimated that a congregation that uses only German is unprogressive. In one congregation that I visited, where German is the language in which all services are conducted, and where it is the language of conversation among even the young people, both a W. M. S. and Y. W. M. A. were organized immediately after the work had been presented to them. This was in some respects a very conservative community, and still they organized more promptly (and both departments at that) than any other congregation where I have presented the work. We see that language after all makes very little difference, it is the spiritual attitude of the people that determines the progress in the church.

In spite of the vast differences in the problems of the various communities, I was strongly impressed with the spirit of unanimity. Although our problems and methods of work differ widely, yet we are all members of the Reformed Church, thankful for its splendid history. We are all working for the strengthening of our denomination, so that she may be an ever widening and deepening channel, through which the Holy Spirit can carry on His work. The W. M. S. has been an instrument in binding our church closer together

year by year, and we hope that besides performing the functions for which it was founded, it will exercise this same unifying influence in the newly organized places.

RUTH NOTT

Secretary of Organization in German Synods.

Lake Geneva Summer School of Missions

THE camp at which this summer school was held is at Conference Point, on beautiful Lake Geneva, in Wisconsin, and is the property of the International Sunday-school Association. The walks over the wooded knolls and along the shores of the clear blue lake lure the visitor to spend many hours in quest of the new beauties which each turn in the road will bring to view. A number of girls followed the shore path all around the lake a distance of about thirty miles.

One can spend hours just watching the lake, dotted with graceful yachts, comfortable steamers and myriads of smaller craft, while the swimmer hears the rippling waters constantly inviting him to plunge in among them.

In the midst of such beauties of nature it is easy to hear God's message under the guidance of master teachers. The Bible hour, under Mrs. W. T. Elmore, formerly missionary in India, revealed many wonderful, unknown treasures from the book of Isaiah. The study books were ably presented, both by lecture and study classes, and methods of work for women, girls and children were given due consideration. The messages of returned missionaries from Mexico, Porto Rico, Africa, India and China were extremely interesting. Miss Troeck, formerly of Ellis Island, presented the immigration work in a most forceful manner. I was pleased with the splendid tribute she gave to me in the course of a private interview concerning our former workers at Ellis Island and the glowing description of our new Hospice at New York.

This being only the third year of the summer school at Geneva, and having divided forces in order to start another at Dixon, Ill., this summer, the registration was only 156. A very hopeful feature,

however, was the fact that the attendance in the Girls' Department exceeded that of the women. The delegates made up in enthusiasm what they lacked in numbers, and, of course, one could come into closer contact with a large percentage of the people present. It was a splendid school, and many of those who were present expressed their intention of returning next year, bringing others with them.

RUTH NOTT.

Milwaukee, Wis.

Literature Chat

CARRIE M. KERSCHNER

The American Volume Interchurch World Survey, pages 85-100, will supply you with statistics on the negro problem touched on in Chapter V "Survey to Service." The orientals in the United States are discussed on pages 127 to 132.

Alice M. Guernsey in "Suggestions for Programs" suggests as a reading, "Missionary Services," pages 135-136.

CHAPTER VI.

The aim of this chapter is to lead Christians to feel the importance of understanding the industrial problem and the responsibility resting upon the church to help solve it.

In the previous chapters a "Survey" has been made. What will our "Service" be?

Send stamp to Congregational Educational Society, 14 Beacon St., Boston, Mass., for "Constitutionalism in Industry."

Use the pamphlet "Golden Rule in Business," by A. Nash, secured from Murray Press, 359 Boylston St., Boston, Mass.

Members of the Woman's Missionary Society and the Young Woman's Missionary Auxiliary will be interested in the book "Hungry Hearts" by Aniza Yezierska (Any library or book store—\$1.90).

Report on "How One Plant did it." (Pages 164-165.)

NOTE. The Dennison Paper Co. is conducted as nearly along Christian principles as any church. Employees yearly offer 4,000 suggestions as to uses to which the Dennison products can be put. About 200 of these are valuable and purchased. There is a splendid spirit of co-operation between employer and employee.

What can my church do to better industrial conditions in my own town? Can we as a church make a Survey of our town? Do we realize our responsibility? Have we a constructive program to meet the needs the Survey revealed?

From what sources does the dollar spent for missions covered in the "Survey" come?

Discuss Christian Stewardship. (Send for material to Rev. Wm. E. Lampe, Ph. D., Reformed Church Building, 15th and Race Sts., Philadelphia, Pa.)

Secure a copy of "The Home of Neighborly Service," 5 cents, from Carrie M. Kerschner, Room 408, Reformed Church Building, 15th and Race Sts., Philadelphia, Pa.)

Am I doing all I can to save America for Christ?

If the Pageant "We Are Builders" was not used as a part of your Home Mission Day celebration it will prove a good closing message of this study. (Omit part of "Church Building Fund.")

A Suggestive Constitution for a local Woman's Missionary Federation can be supplied by Carrie M. Kerschner. A stamped envelope will bring it to you.

Calendars can be secured either from Carrie M. Kerschner, Room 408, Reformed Church Building, 15th and Race Sts., Philadelphia, Pa., or Mrs. C. A. Krout, 244 S. Washington St., Tiffin, Ohio, at 20 cents each or \$2 per dozen.

(Continued from Page 517)

magazine, then the Interchurch World Movement took it over. After the cessation of the Interchurch World Movement no agency could be found which was willing to publish the magazine, and now Mrs. Peabody again takes it because she believes the children *must be trained*.

Send subscriptions to M. H. Leavis, West Medford, Mass.

Young Woman's Missionary Auxiliary

MRS. J. EDWARD OMWAKE, SECRETARY

The Challenge

"Needs of Town and Country Communities" is the title of Chapter IV in "Playing Square With Tomorrow." Much valuable material on this subject may be found in "World Survey-American Volume" pp. 57-72. "Facing Forward in a Rural Industrial Community" published in "Christian Work," October 1st, 1921, will also give helpful suggestions on this engaging subject.

No one wants to live in a community without a church. Emphasize the fact that the business of making town and country churches efficient, is the task of the younger generation.

Margaret Slattery says: "America is Christian not yet. *Not yet* is the challenge that comes to the girls of today." You girls must form clean habits *now*; you must fix your ideals high *now*; you must study hard *now*; you must practice self-denial *now*; if you would be the power for good in the church of the future, which it is your privilege to become.

You are entrusted with a message—the good news of the Man of Galilee; you must help to give this message to the world. By your fidelity to your trust you stand or fall.

Announcements

In Pittsburgh, September 23rd, 1921, Mrs. B. B. Krammes, Mrs. M. G. Schucker, Miss Alma Iske, and Mrs. J. Edward Omwake met in conference to discuss plans for the improvement and growth of our Young Woman's Missionary Auxiliary and Mission Band Departments. These ladies unanimously agreed that the Departments of the Young Woman's Missionary Auxiliary and the Young People's Society of Christian Endeavor must not over-reach nor over-lap in their respective spheres of work. They may be

co-existent in any congregation, but their lines of activity are separate and distinct. The Young Woman's Missionary Auxiliary is the recruiting station of the Woman's Missionary Society of General Synod, and is a definite part of our woman's work for women.

Miss Alma Iske, our new Y. W. M. A. Field Secretary, 14 Remmele Block, Tiffin, Ohio, is now ready for work. All new Y. W. M. A. organization work is done at the expense of the W. M. S. G. S. Auxiliaries previously organized, desiring Miss Iske's services, are requested to pay her expenses.

Young Women's Missionary Auxiliary Policy

Purpose

- I. The Young Woman's Missionary Auxiliary is the connecting link between the Woman's Missionary Society and Mission Bands.
- II. To develop Christian young womanhood through the four sides of the character, *i.e.*, physically, mentally, socially, and spiritually. Ex. "Jesus increased in wisdom and stature and in favor with God and man."
- III. To foster in teen-age girls (14-21 yrs.) a missionary spirit by means of:
 - a. Spiritual Development.
 - b. Education.
 - c. Systematic Giving.
 - d. Service rendered.

Aim

- I. To establish a Young Woman's Missionary Auxiliary in every local congregation.
 - a. One hundred new societies during this year (1921-22).

Membership

- I. Girls between the ages of fourteen and twenty-one years.
 - a. Twenty per cent increase annually in membership.

Meetings

- I. Twelve regular meetings held during the year.
- II. Average attendance one-half the membership.

- III. One public meeting held during the year by the Auxiliary alone, or in connection with the Woman's Missionary Society.

Spiritual Development

- I. To encourage the spirit of habitual prayer and Bible reading.

Education

- I. By attending Summer Missionary Conferences.
 II. Through the study of current Mission Study Books, using the Program Packets on study books, which are especially prepared for the Young Woman's Missionary Auxiliary.
 III. By means of leaflets, missionary magazines, playlets, pageants, lectures, etc.

Gifts

- I. Annual per capita budget of \$1.20 paid in full by every member to objects designated by the Budget Committee of the W. M. S. G. S. for Young Woman's Missionary Auxiliaries.
 II. Annual Thank-Offering paid through the proper channels.
 III. Special Gifts:
 a. Foreign Work.
 b. Home Work.

Service

- I. Training for leadership in local congregation.
 II. Serving the neighborhood in some specific way. Power of example. "I shall eat no meat while the world stands, if meat maketh my brother to offend."
 III. Life enlistment for service at home or in the foreign field.

(Continued from Page 527)

home, good nourishing food, muscular exercise and wholesome recreation, are essentials to a healthy, robust body. And, above all, the careful treatment of the tuberculous is of paramount importance in guarding the health of those who are well. The colored people are making gigantic strides in the economic world, but they must make equally great ones in the matter of health, for otherwise their economic growth will be materially hindered.

A large part of the proceeds from the

Christmas seal sale, to be held this year in December by the National Tuberculosis Association and its affiliated agencies, will be devoted to the general education and professional training of colored people in the field of public health.

The Y. W. M. A.

Who is it you are speaking of—
 And what do you wish to say?
 As through this world we journey
 On our firm and steadfast way.

Why, don't you know and haven't you heard
 Of the things we do and say?
 Of course you have—now stop and think,
 It's the Y. W. M. A.

Some are called "young women,"
 Others "young ladies" we say.
 And some the "Missionary Maids,"
 But we're all the Y. W. M. A.

What is this abbreviation,
 What does it mean anyway—
 The Young Women's Mission Auxiliary,
 In short the Y. W. M. A.

Enlisted? Yes, we're enlisted.
 Why, the war is over, you say.
 The greatest war we ever knew
 Is being waged today.

It takes the strong and sturdy
 The very best for the fray.
 To fight the battle 'gainst Satan
 We're working, the Y. W. M. A.

No matter what our station
 Or whether we go or stay,
 We're working for our Master,
 The Y. W. M. A.

Enlisted for the cause of others
 At home and far away.
 We are volunteers for Jesus,
 The Y. W. M. A.

The women go before us,
 Superior, so they say,
 In experience and in knowledge,
 And we're just the Y. W. M. A.

But never mind, dear Sisters,
 As the months and years roll 'way,
 We'll be ready to take up
 Where you leave off—The Y. W. M. A.

Trained leaders for our Master,
 Working for Him—day by day,
 We never grow weary of well doing,
 The Y. W. M. A.

Young, energetic and thoughtful,
 To go Forward and Upward we pray;
 To help the weak and less fortunate
 Is the aim of the Y. W. M. A.

MRS. E. M. ANNESHANSLY,
 Sec. Y. W. M. A.,
 Kenmore, Ohio. Tuscarawas Classis.

The Mission Band

MRS. M. G. SCHUCKER, SECRETARY

Methods for Mission Bands

HELEN NOTT

In connection with "Stay-at-Home Journeys," our Home Mission study book for this year, we have a splendid opportunity to visit the work of our own denomination using it as a supplement to the text book. A very good way to do this is by a poster map. Secure as large a map of the United States as possible. An outline map traced on a large sheet of white paper is very fine as it makes a most striking poster. Then from your home trace a line to each of our points of interest. You can mark the stop-overs with gold stars, or you can cut out objects from cover paper or pictures from magazines that would represent the type of activity. Use a part of the time at each meeting to develop your map presenting one phase of our work. I will list some of the points that could be used but each leader must use her own judgment as to the order in which to take the trip.

The Japanese work on the Pacific coast, mark with a lantern cut from figured wall-paper. The Indian Mission School at Neillsville, Wis., mark with a tent or Indian-head sticker. For the negro work at Bowling Green, Ky., use a colored boy. The Jewish Missions at Philadelphia and New York might be marked with Community Center Houses. Use little churches to mark the Hungarian and Bohemian and other Home Mission stations. Chapter 5 of the Forward Movement Handbook will give you splendid information; so also, will the OUTLOOK OF MISSIONS for May, 1921, on the Indians. When visiting the Indians and the Japanese be sure to emphasize the fact that these are objects of Mission Band support. Be sure to visit the educational institutions. You will find them listed on page 184 of the Handbook. The hospital at Cleveland can be marked with a red cross. The Home for the Aged in Ohio, and the Phoebe Deaconess Home in Pa. could be marked with a

picture of some old folks. Do not overlook the Orphanages, for there are five in number; Nazareth in North Carolina; Hoffman, St. Paul; and Bethany in Pa.; and Fort Wayne, in Indiana. Mark these with pictures of children. When presenting the poster to the children give your little talk about the place to be visited first and then allow one of the children to paste the object on the map. It might be very helpful at a meeting of the W. M. S. to have some child bring the map, and explain it to the society. It will bring the work of your Band to the attention of the women, besides visualizing for them the extent of the work of the Reformed Church.

A PAGEANT

PRESENTING

Stay-at-Home-Journeys

Scene I—Hall—Front door—Stairs—and Upstairs landing. Jim Grange in position as butler, Rose Ellen appears at top of stairs.

Rose Ellen—Whoo-hoo, Jim. 'Tending the door? Dressed up! Your curly hair is brushed down so smooth one could slide on your head.

Jim—Hello, Rose Ellen, but it took you long. Of course, you're a girl.

Rose Ellen—Oh, I'm the first to be ready, am I not?

(Mary and Elsie Kate from upstairs to Rose Ellen) Do you see anything?

Rose Ellen—Sh! She's just coming.

(Jim rattles door knob, opens door and Lady Beautiful arrives and is received by Miss Paxton and teachers and is ushered from the hall. Rose Ellen is seen spying from top of stairs and now withdraws quickly to the rest of the orphanage children who appear on the stairs.)

Mary—What is she like?

Rose Ellen—She's a real one.

Mary—A real one?

Rose Ellen—Yes, a real home lady. I know she is not a teacher, or a Secretary or anything like that, but one who lives in a real home. I know she has one all her own.

Elise Kate—How can you tell?

Rose Ellen—Oh, I can tell by looking at

her. I know the kind that live in real homes: she is just like them. And her hair—they asked her to take off her hat—it is—well, warm and sort o' fire-light; yes that is what it is like.

An Older Girl—What a crazy idea! Hair like firelight! You're always having such wild notions, Rose Ellen, and everyone else taking up with them! Come, you are all wanted down stairs now. Get in line. Much good, praising up her hair will do if we are not down in time!

Scene II—Dining Room

(A line of boys joins the line of girls at foot of stairs. Jim and Rose Ellen walk together at head of line.)

Jim (nudging Rose Ellen)—"Everyone's got to be good at supper tonight—ahem!

(Rose Ellen abstracted in thought, gives no answer.)

Jim—Say, Rose Ellen, what's her name?

Rose Ellen—It's the Lady Beautiful.

Jim—Some book name! Honk, honk; (they part and file to opposite sides of table.)

The children, teachers, Miss Paxton and Lady Beautiful are seated at the table. They sing, to the tune of St. Christopher. "Thou who did'st bless the children

And give the people bread,
We thank Thee for our homes and food,
We pray, may all be fed.

May none, dear Lord, be hungry,

None homeless, sad or cold;

May all Thy children through this night

Be safe within Thy fold."

Miss Paxton—What are you going to say to our visitor, children?

Children (together)—We are very glad to welcome you; we will be pleased to show you every kindness. We wish you to stay with us many days.

(Miss Paxton serves the meal. The children eat.)

Miss Paxton—This is a new friend, who has just returned from a long journey. She tells me she has seen many homes while visiting the far-away-parts of our country. She is interested in this home of ours, in all sorts of homes, and in helping to make our America a better home for everyone who lives here.

Rose Ellen (aside)—I wish I could see one—just one—real home.

Miss Paxton (continuing)—I have asked our friend to tell us about these other homes. For while we cannot travel as she has, we should love to take a stay-at-home journey. Of course we think this home of our is just the nicest of all, but we should like to know about the homes of other American boys and girls.

Rose Ellen—I don't think this home the nicest of all. I would like to be in those other homes better than here.

Miss Paxton—You may go right up to bed, Rose Ellen. How could you be so rude?

Lady Beautiful (in an undertone to Miss Paxton)—I wish you would forgive the girl this time and let her stay.

Miss Paxton—Rose Ellen, you have a friend at court who pleads for you. Perhaps if you stay, you will feel differently about things. No, don't go back to your seat. You must sit right here until we are ready to go back to the living room.

Jim (aside to Chapin)—Couldn't have rewarded her better. She's been leaning over her chair to keep her eyes on that lady—calls her some fancy name or other.

Miss Paxton (tapping on table—all the people rise)—Boys and girls, instead of going to study-hall as on ordinary week nights, you will please march to the living room to hear stories.

Scene III—Living-room

Children march in. Miss Paxton, Lady Beautiful and Rose Ellen in the rear. Rose Ellen remains near the Lady Beautiful as Miss Paxton arranges the children.

Lady Beautiful (to Rose Ellen)—Tell me, what it is you don't like here? Don't be afraid, tell me just what it is.

Rose Ellen—Oh, it just isn't a real home.

Lady Beautiful—What is a real home?

Rose Ellen—I wonder.

Lady Beautiful—If you find out, will you let me know? I have wondered about it myself.

Miss Paxton (approaching Lady Beautiful)—Do you wish to begin?

Lady Beautiful (seating herself among the children)—I think we shall take a

journey to some warm and sunny land this wintery evening. I know one of the bright spots in the world that sends us golden things to eat. You had some of them for supper this evening. They were long and yellow.

Children (all together)—Yes, bananas, bananas!

Lady Beautiful—That is right. Now I have in mind a story about "Felipe of the Golden Bananas." Shall I tell you about him?

Children (all together)—Yes, Yes.

(Arrange part of platform to represent room in Porto Rican home as described on pages 16-19. Have costumes and other appurtenances as are within reach to make the pantomime as realistic as possible.)

Felipe was the main support of a family in Porto Rico (family appear). He did this by marketing bananas. (Felipe carrying basket of bananas.) He takes his breakfast early for it is a long distance to market, (breakfast in pantomime—cocoanut shell used for coffee cup). Sister Marie asks him to take notice of the grand ladies in the Plaza to see what fine clothes they are wearing. (Marie has but one dress, but she loves pretty clothes.) Mother reminds Felipe Tomasito not to stay late. If the moon shines on him it will be bad luck.

Felipe is happy in his work because he hopes soon to have enough money to go to Government school.

(Pantomime—Felipe takes leave—Joanna, the little sister, stretches out her arms to go with him—Baby Marco smiles as Felipe pats him and says good-bye.)

(To be continued in the December number.)

Tuberculosis in the South

APPROXIMATELY 132,000 persons in the United States die of tuberculosis every year, and a very large percentage of these deaths is among Negroes. In fact, the relative death rate from tuberculosis among colored people is two and one-half times higher than it is among white people. All kinds of theories have been advanced to account for this condition, such as unfavorable climate, bad housing and living conditions, improper

food, etc., and no doubt each of these has some foundation. But it is unlikely that any one cause is responsible for the high death and case rate from the disease.

The southern climate seems to be, on the whole, better suited to the constitution of the Negro than that of the north, but in both the north and south the tuberculosis problem among colored people is acute. Every year tuberculosis associations in cities having large colored populations are increasing their efforts to stop the tremendous inroads which the Great White Plague is making upon the race by endeavoring to eliminate the many conditions which are known to be favorable to the development of the disease. Clean-up campaigns, lectures, motion picture performances, health sermons, all these are being utilized in the campaign to save lives.

In order to make this work of lasting benefit, however, Negroes themselves must co-operate in the program of these agencies. While it is true that colored people as a rule respond with eagerness and enthusiasm to calls for co-operation in public health work, it is also true that the results so far accomplished are a mere drop of relief in an ocean of great need.

Permanent good can be achieved only by continual all-year-round adherence to the simple laws of public health. For example, every spring a certain tuberculosis association in the south conducts a "clean-up" campaign in the colored district of the city. In conjunction with this work, lectures, sermons and other educational work are given by the colored field worker and by local colored ministers and club women. But each spring the town requires another house-cleaning equally as strenuous as the one that preceded it the year before. To be sure, many families have improved their ways of living, have papered and painted their homes, and take pride in keeping them free from dust, flies and contamination. But much more than this needs to be done. Since the health of a people comes before everything else in its existence, no effort should be too great to expend upon it. Cleanliness, both personal and in the

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Missionary Education

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"Missions is as necessary an element in the program of the Christian church as it is in the building of Christian character."

The mission-study text-books for this year are based upon the fundamentals of the missionary enterprise. Thoughtful and progressive church leaders will want to use them for laying foundations for future missionary activities.

HOME MISSION MATERIALS

November is Home Mission month. The following timely material should find a place in every church program this month:

General Theme: "Facing Our Unfinished Task in America"

For Adults "From Survey to Service" By HARLAN P. DOUGLASS

A study of some of the great problems before the religious forces of America as revealed especially by the recent surveys. Every citizen concerned for America's welfare will find here a statesmanlike presentation of the task to be accomplished.

Price: cloth, 75 cents; paper, 50 cents; postpaid

For Young People "Playing Square With Tomorrow" By FRED EASTMAN

A challenge to the young people of America to choose the path of service rather than the path of self-interest. The needs of rural communities, of new Americans, of migrant workers, of Indians and Mexicans in the United States, and of the peoples of Alaska and Porto Rico are made definite by clear and vivid presentation. Illustrated with photographs.

Price: cloth, 75 cents; paper, 50 cents; postpaid

For Intermediates "Making Life Count" By EUGENE FOSTER

Boys and girls starting out in the world will find this book full of inspiration. It will help them in making their life worth while to themselves and to their community. It is full of stimulating stories of people who have overcome obstacles and achieved success.

Price: cloth, 75 cents; paper, 50 cents; postpaid

For Juniors "Stay-at-Home Journeys" By AGNES OSBORNE

Six interesting stories about different kinds of homes, showing what Christian helpfulness of missionaries has meant to children who live in an orphanage, in Porto Rico, in Alaska, in migrant shacks, and in the crowded tenements of a great city.

Price: cloth, 60 cents; paper, 40 cents; postpaid

"America at Home"

A sheet of twelve pictures, 5x8 inches, illustrating all sorts of American homes, from the city apartment house, to the berry-picker's shack, the mountaineer and the Negro cabin, and the Porto Rican home.

Price, 25 cents, postpaid

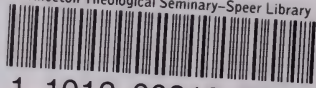
For Children "Young Americans" By ANITA FERRIS

A collection of six primary picture stories through which children will learn some of the needs of the frontier and mountaineer child, the Negro, Indian and Oriental, and how the average American child can help them solve their problems. These are accompanied by six pictures 9x13 inches.

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